

Rev Wm E Hooker 1 Jan 09 C

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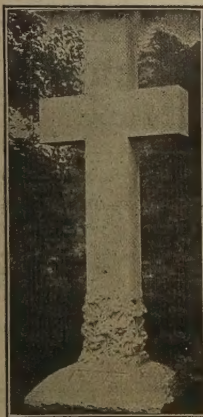
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THE EIGHTIETH annual commencement of Kenyon College, Gambier, Ohio, including the theological seminary, Bexley Hall, was held on Wednesday, June 24th. Morning Prayer was said in the Church of the Holy Spirit, the college chapel, after which the commencement addresses and the presentation of diplomas and conferring of degrees took place in Rosse Hall. Owing to an accident to the class orator, Mr. M. C. Platt, '08, that feature of the programme was omitted. The alumni oration was delivered by Mr. John Brooks Leavitt, '65, his subject being "Modernism." President Peirce then conferred the degrees upon the sixteen members of the senior class of the college and upon the four graduates of Bexley Hall. Mr. F. L. White received the degree of master of arts and upon Prof. John A. McConkle of the University of Michigan was conferred the honorary degree of master of arts. The alumni banquet followed the commencement exercises, Mr. Matthew Trimble acting as toastmaster. An unusual feature of this commencement was the absence of both of the Ohio Bishops, Bishops Vincent and Leonard, who are present in England, attending the Lambeth Conference.

[Continued on Page 357.]

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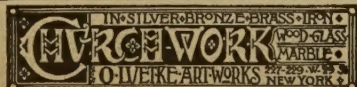
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VOL. XXXIX.

MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 4, 1908.

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A Weekly Record of the News, the Work, and the Thought of the Church.

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THE HUMAN RESPONSE TO THE DIVINE LOVE.

IT would be natural to suppose that if Christ were to appear in the world to-day, those whom we call "good people" would rally to His standard, while the bad would reject Him. But that is not at all what actually happened when our Lord was in the world in the flesh. It was more nearly the opposite. What we read in the Gospel for the Third Sunday after Trinity (St. Luke 15:1ff) was His usual experience, viz., "Then drew near unto Him all the publicans and sinners for to hear Him," while the rest stood aloof and criticised. "The Scribes and Pharisees murmured, saying, This Man receiveth sinners and eateth with them." But doubtless they were not all bad on one side or all good on the other. There must have been moral and upright ones amongst the followers of Jesus, as there were certainly immoral and dishonest persons among His enemies.

Now if Jesus was indeed the Light of the world, there is something profoundly significant in this new classification of men. The true state of men must be revealed as they confess themselves attracted or repelled by Him. There must be something deeper in the characters of men than we are accustomed to see and judge by—the ordinary standards of life. To understand this will be to know the true polarity of being—to become acquainted with the electricity of true life, with its attractions and repulsions.

In defending Himself for consorting with publicans and sinners and outcasts generally, our Lord makes His appeal, as was His wont, to a universal human instinct, one that was operative in the breasts of all, both friend and foe alike. It is the instinct of recovery. The shepherd goes after the sheep that was lost. The woman who loses a coin in the home takes a candle and a broom and sweeps diligently until she finds it.

This is so natural to man that it is universally recognized, and there is in every heart not literally dehumanized the disposition to rejoice in sympathy with the recovery of a lost and valued article.

This being admittedly a fact, our Lord takes that step in reasoning which is involved in His whole mission of interpreting God in terms of human life. If this instinct is in man, it is in God also. God Himself must go out, and at any cost, to "seek and save the lost"; and Jesus Christ is but the forth-putting of the divine energy to bring the sons of men to God.

Now this fundamental truth about God has its correlative in the highest wisdom of man, which is the ultimately determining factor in his being, and which can be nothing other than his attitude of responsiveness or the contrary to the source of his life. "Blessed are the poor in spirit (those who realize their need of God) for theirs is the kingdom of heaven."

Not whether a man is a sinner, but whether he longs to be rid of his sin and is willing to accept Jesus Christ as his Saviour from sin—that is the root-principle of a man's character: and no possible list of virtues can by any possibility take the place of this one all-conditioning virtue—the realized need of God. Any life apart from God is sinful and will work itself out as such, as the branch cannot live apart from the vine.

It was the full realization of all this which came to the disciples after the Pentecostal Gift of the Holy Spirit had made them partakers of the divine nature, and which led the Apostle St. Peter in the epistle (I. St. Peter 5:5ff) to enforce the necessity of humility; the putting down of self-sufficiency and self-assertiveness, whether as toward God or toward his fellows.

It is this Spirit alone which will enable us to cast all our care upon Him who careth for us and to accept in their true meaning those afflictions by which we are finally "perfected, stablished, strengthened, settled"; and which, in the end, will gather all good men under the banner of Christ. W. B. C.

WHAT WE truly and earnestly aspire to be, that in some sense we are. The mere aspiration by changing the frame of the mind for the moment realizes itself.—Mrs. Jameson.

THE OVERTURES OF DR. NEWMAN SMYTH.

WE are indebted to our excellent contemporary, the *Outlook* (June 20th), for the full text of Dr. Newman Smyth's address entitled "How to Resume Church Unity," a considerable abstract of which appeared in THE LIVING CHURCH of May 23d. That address was given before the Bishop of Connecticut and a number of his clergy, together with several leaders of Congregational thought, on May 12th, and afterward before a number of the New York clergy, including Bishop Greer. We could wish that the *Outlook* had also printed the statesmanlike words of the Bishop of Connecticut, through whose instrumentality the address was first given. An abstract of that address, also, our own readers have already had.

Dr. Smyth's analysis of present religious conditions is excellent. He rejoices in Congregational freedom of thought, but perceives that "liberty of thought is not in itself an end, but a means to an end; truth is the end, liberty is the means." This is well-said, and Dr. Smyth is wise also when he says: "The freedom of the individual Christian man is assured only in the Catholicity of the Church." It may be that Dr. Smyth understands by the latter expression somewhat different from what Churchmen would understand, but the expression is true if freedom be rightly understood to be that "liberty with which Christ hath set us free."

When he comes to the "middle wall of partition between us," the question of orders, Dr. Smyth thinks it ought to be possible for "Christian reasonableness on both sides to find a way through or around that separation." He feels that "such supply by you of what you may deem lacking in us, and such acceptance of it by us without disloyal abnegation of our own past," would be a feasible "adjustment and reconciliation." He believes that a form could be devised which would secure that end, and cites certain precedents of the Reformation era.

This might be feasible if it were found that we were in agreement as to what we desired to secure by such ordination. What would our Bishops confer by it? What would the recipients receive? It would seem to us essential that we should be found in agreement on these questions in advance.

For no episcopal ordination is needed to make a man a Congregational minister. Let us make it clear that we recognize this as truly as do Congregationalists. Our Bishops could not supply them with any reputed lack for that purpose, for there is no such lack.

What stands in the way of unity is simply that Congregational ministers are not priests, as each of them would testify, and as all of us are agreed—except in the sense of the lay priesthood of the entire Body. The fundamental question then arises: do Congregational ministers desire to become priests? If they do, our Bishops can certainly supply the necessary gift of orders, and we quite agree with Dr. Smyth that it would be feasible to arrange for conferring such orders "in a form which would not require of [Congregationalists] a denial of [their] previous ordination vows." We are not certain precisely what is contained in those vows, but we doubt whether anything in them would be found inconsistent with the new vows which they would assume. It should be clear to all concerned that one who (whatever he might be) was no priest before and did not claim to be, became by virtue of such ordination a priest in the Church of God. There would be no such complication here as arises in connection with every scheme for Anglo-Roman unity, wherein one party claims already to have priests and the other party denies the legitimacy of the claim. In any such *rapprochement* as that suggested by Dr. Smyth, we are so fortunate as to begin by entire agreement as to the character of the party of the first part.

But do Congregational ministers desire to become priests? Unless they do, there can be, as we have shown, no object in asking for the laying on of episcopal hands. We cannot believe that either party would be willing to arrange for such an ordination without securing, in advance, an entire agreement upon what were involved in it. Congregational ministers must not be hoodwinked into being made priests against their will, on any vague plea that our Bishops are merely going through a vague form to which we attach importance while they do not. One has no right to attach great importance to meaningless forms. The highest Churchman among Catholics does not make of episcopacy a charm, which can make good whatever else be lacking.

Thus the real issue is not over the "historic episcopate," but over the historic priesthood. We have long felt that this confusion of issues vitiates the entire Chicago-Lambeth Quadrilateral. It has long been evident to us that if, finally, some Prot-

estant body should accept our four-fold basis of unity we should then find, to our mutual disappointment, that we were as far apart as ever. If Congregationalists would be willing to accept Bishops without priests, they would in fact be tying about their necks the very "prelacy" which they ought to repudiate. They would be attributing to the episcopate a superstitious value which it does not possess. Only a Church with Bishops can secure priests; but unless a Church wants priests it might better steer clear of Bishops. The ultimate question at issue between Churchmen and Protestants turns upon the priesthood.

WITH EVERY DESIRE to expedite unity and with constant and earnest prayers to God for that gift, Churchmen cannot forget a lesson that they learned in the bitter fires of experience. It must be remembered that the Church of England once tried almost the very experiment which Dr. Smyth suggests now, and with very unhappy results.

After a whole century in which the puritan party within the Church of England had denounced the sacramental teaching and worship and many of the practices of the Church, that party finally became supreme in the English nation, whereupon its supremacy was exercised by banishing the Church and the Prayer Book from the land. When, finally, the Church was restored to her own, through the Restoration of the Stuart monarchy, she found Presbyterian ministers, not having episcopal ordination, in most of her churches. The Church thereupon offered a compromise whereby every such minister who would receive episcopal ordination by a fixed date would be accepted as of the Church's ministry.

From that act of compromise in the early reign of Charles II. began the modern troubles of the Church of England. She was swamped by the number of clergy who had been made priests without wishing to be anything more than Presbyterian ministers. They placed no value upon the gift that they had received from the Bishops. Further political changes shifted the balance of power again. These merely tolerated conformists became the administrators of the Church, and barely tolerated that historic conception of the Church which had been left in abeyance by Churchmen who, for the sake of unity, extended episcopal orders to men who did not value them. And so the eighteenth century clergy of England forgot their priesthood; their Bishops became temporal lords instead of fathers in God; historic Churchmanship was superseded by a theology and by practices that were essentially Presbyterian; and when the old-time Churchly spirit began to reassert itself in the middle nineteenth century, it was treated as an unwarrantable novelty, an usurpation from an alien communion, a monstrosity within the Church of England. The once tolerated party refused toleration to the party that had tolerated it by too great a compromise in giving the priesthood to Presbyterian ministers who did not value it. Every restoration of Churchliness has been dearly won after bitter contest, and the old-time Churchly party has now barely obtained the control of the Church which it ought never to have lost, and only did lose by its desire for unity where there was no basic unity of position.

Now, urgently though we desire unity to-day, Anglicans simply cannot take the risk of a new ascendancy of merely conforming Churchmen, such as that which the Church of England suffered for two hundred years. She learned a bitter lesson by that experience, and she has not yet won back the whole measure of what she lost by that mistake.

But this does not mean that Churchmen must turn a deaf ear to new overtures toward unity. What the Church sought before to obtain in a wrong way she must now seek to obtain in a right way. Much of the bitterness that would have prevented any wise measure toward unity in the seventeenth century is past to-day. We ought now to be able to discuss basic questions harmoniously and courteously. We do not say that we can, to-day, come to a safe basis of unity by means of such discussion; but we do maintain that *unless we can*, it is better that we enter into no negotiations such as can only involve new bitterness and new difficulties in the future.

The real issue is over the priesthood. Should congregations of Protestants have a divinely commissioned priest over them? Agree upon this question and all else can easily be arranged. "The common priesthood of believers; the integral part and function of the laity in the Church; the participation of the presbyterate in the historic continuity of the Church; the autonomy in some bond of fellowship of the local congregation; the liberty of prophesying yet in some order of service"—these things which Dr. Smyth enumerates as "truths which have the consecration of our Congregational history" and of which, he

says, "we cannot betray these truths"—these need raise no barriers whatever between us.

The Church could concede an enormous amount of congregational freedom if it could only be guaranteed in advance that valid priests would give valid sacraments to people who would consent to receive those sacraments from those priests.

It is reassuring to discern that this issue will be recognized among Protestants themselves, so that should Churchmen, through a mistaken "liberality," leave the question open, offering to ordain Congregationalists to an order that would be couched in indefinite terms, the question would certainly be raised on the other side. Thus, the Rev. C. M. Mead, D.D., of New Haven, writes in the *Congregationalist* of June 13th: "Do Congregationalists generally desire to have priests, rather than ministers, set over them? The point is an important one; and the answer to this question can hardly be doubtful." And he also perceives what would be the ultimate result to the Church itself of such an expedient:

"If Congregationalists can be conceived as ready, for the sake of such a union, to have their ministers go through the solemn farce of submitting to a second ordination which they regard as practically meaningless, then other denominations may be supposed to do the same, say, the Methodists and the Lutherans. But when this is done, the immense majority of the resultant United Church would consist of those who do not believe in Apostolic Succession, or the special necessity of the Episcopal touch. This new Church, therefore, would be in conscience bound to recognize the validity of non-Episcopal ordination, and accordingly to acknowledge Baptists, Presbyterians, and other Christian denominations (still outside of the supposed union) as genuine churches, and their ministers as full-fledged. But the original body of genuine Episcopalians, whose conscientious unwillingness to admit the validity of non-Episcopal ordination led to the union which has thus submerged them, would of course not be willing to belong to a Church which repudiates a tenet that they conscientiously regard as sacred, vital, and essential to a genuine Church; and therefore they could do nothing else than to secede from the United Church and return to their former isolation."

We suspect Dr. Mead's forecast is very well-founded.

Let us then invite our Protestant brethren to round table conferences on the nature of the Priesthood and the reasons why Churchmen view the historic threefold ministry in its fullness, and not the episcopate alone, as an essential prerequisite to Church unity. We shall thus meet the real issue, in a way that otherwise we cannot do.

THE passing of the *Church Standard*, which is now consolidated with the *Churchman*, suggests some thoughts on the difficulties in the way of the Church press in this country. It is no light matter that a journal of so long and honorable a career has come to a close. As the *Standard of the Cross*, published for a long term of years in Cleveland under the editorship of the Rev. William C. French, D.D., the journal represented the "Ohio Churchmanship" of Bishop Bedell's day, doing so always in a dignified and intelligent manner. Removing thence to Philadelphia, the *Standard of the Cross* was consolidated with *The Church* and assumed its present name. Under the editorship of the Rev. John Fulton, D.D., LL.D., after the death of Dr. French, the journal changed its position somewhat, being no longer representative of the Low Church school. Dr. Fulton's editorials were always respected for the learning which the editor brought to them. It is, therefore, a long and honorable journalistic career that now comes to a close.

The Church is not altogether appreciative of those of her periodicals as are intended for the thinking portion of her constituency. Obviously an intellectual journal would appeal only to a limited number in any congregation; but if that limited number of thoughtful men and women could be induced to study the questions before the Church as, from time to time, they arise, both they and the Church would be largely the gainers therefrom. The most pressing danger to the Church to-day arises from the mass of uninformed Churchmen, many of whom attain to the position of legislators for the Church without feeling any necessity to inform themselves concerning matters that will come before them. Moreover the needs and the opportunities of the Church, and the broadening of the sympathies of Churchmen, require organs for expression such as will be generally read.

The Church press could be of even greater value to the Church than it is, if Churchmen would more generally support it. At the same time we think it quite possible that the interests of the Church can be better served by concentration upon two or three strong periodicals for intellectual readers, than by

distribution through a greater number that would lack the facilities for giving really satisfactory service. The very large expense attending the publication of a weekly paper of the character maintained by the Church press must prohibit any considerable multiplication of such periodicals.

JULY 14th is the seventy-fifth anniversary of the preaching by John Keble of that memorable "Assize Sermon" on National Apostasy from which the beginning of the Oxford Movement is dated. Next week, in a series of papers appropriate to the anniversary, we shall seek to commemorate it and to show the spirit in which John Keble labored and in which the Oxford Movement was born. As preparatory to that commemoration we are reprinting in this issue the historic sermon itself, of which every Churchman has heard but which few have read.

Without wishing to forestall what others will say more fully in next week's issue, we must add a paragraph to give to the modern reader of this historic sermon the atmosphere in which it was first delivered.

The Evangelical movement was then in its third generation and in its inevitable decline. It had lost its early fervor, and was too deficient on the intellectual side to have left a permanent impress upon the Church. It had exhausted its efforts in the saving of individual souls—a splendid work, indeed, but one which quickly lapsed when those who had been saved by means of it passed to their rest. It was a movement that had little logical place in it for the Church itself. The old Church party, which perpetuated the traditions of learning and orthodoxy, was barren, lacked missionary zeal, and frowned upon enthusiasm. The first voices of what afterward became the Latitudinarian movement were being raised. Arnold was seeking to unite the Church with Dissenters on a platform that would rob the Church of her Catholic character. Whately was prophesying the impending overthrow of the "establishment." The enemies of the Church were still more prophetic of her ill. And the immediate occasion of the sermon was the impending danger of the Reform Bill of a hostile ministry, with the threatened suppression of a number of Irish bishoprics. These historic facts give the background which must be appreciated before the sermon can be intelligently read.

COPIES of Dr. William McGarvey's pamphlet, revised and enlarged, and now entitled "The Purpose of the Catholic Movement in the Episcopal Church," are being extensively circulated. It must be remembered that Dr. McGarvey is now an alien to this Church and we must decline to attribute to his views any other value than that which attaches to those of other Roman controversialists of the Nag's Head fable calibre. In continuing to write of an open pulpit canon after the interpretation of the Bishops on Canon 19 has been published, Dr. McGarvey only demolishes the respect of his old associates, which he might have retained had he cared to do so; and in the virulent passages which he has interpolated in this edition he proves anew that the grace of sacraments sacrilegiously received does not tend to the development of nobler character. Once more it is shown that the ordinary pervert rushes to an extreme and becomes an unreasoning foe. A number of letters bearing upon this exposition of Dr. McGarvey's latest revised views have been received, but we can discover no good that can be obtained from their publication. Silence would seem to be our proper attitude toward one who is not content with abandoning his post, but must strike at those who once trusted him as a friend. Letters on the subject are therefore withheld from publication.

AT the moment of going to press, Bishop Potter is reported to be in a critical condition. He has been ill since May with stomach and liver trouble. On Friday of last week he was prostrated by heat at his Cooperstown home, and has not rallied. Oxygen is being administered, and his relatives have been summoned.

WE ARE told, "Let not the sun go down on your wrath." This, of course, is best; but it generally does. I would add, Never act or write until it has done so. This rule has saved me from many an act of folly. It is wonderful what a different view we take of the same event four-and-twenty hours after it has happened.—*Sydney Smith.*

The Sermon That Started the Oxford Movement

NATIONAL APOSTASY.*

A SERMON PREACHED IN ST. MARY'S, OXFORD, BEFORE HIS MAJESTY'S JUDGES OF ASSIZE, ON SUNDAY, JULY 14, 1833.

BY THE REV. JOHN KEBLE.

"As for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way" (I. Samuel 12:23).

ON public occasions, such as the present, the minds of Christians naturally revert to that portion of Holy Scripture which exhibits to us the will of the Sovereign of the world in more immediate relation to the civil and national conduct of mankind. We naturally turn to the Old Testament, when public duties, public errors, and public dangers, are in question. And what in such cases is natural and obvious, is sure to be more or less right and reasonable. Unquestionably it is a mistaken theology which would debar Christian nations and statesmen from the instruction afforded by the Jewish Scriptures, under a notion that the circumstances of that people were altogether peculiar and unique, and therefore irrelevant to every other case. True, there is hazard of misapplication, as there is whenever men teach by example. There is peculiar hazard, from the sacredness and delicacy of the subject; since dealing with things supernatural and miraculous as if they were ordinary human precedents, would be not only unwise, but profane. But these hazards are more than counterbalanced by the absolute certainty, peculiar to this history, that what is there commended was right, and what is there blamed, wrong. And they would be effectually obviated if men would be careful to keep in view this caution—suggested everywhere, if I mistake not, by the manner in which the Old Testament is quoted in the New—that, as regards reward and punishment, God dealt formerly with the Jewish people in a manner analogous to that in which He deals now, not so much with Christian nations, as with the souls of individual Christians.

Let us only make due allowances for this cardinal point of difference, and we need not surely hesitate to avail ourselves, as the time may require, of those national warnings which fill the records of the elder Church: the less so, as the discrepancy lies rather in what is revealed of God's providence, than in what is required in the way of human duty. Rewards and punishments may be dispensed, visibly at least, with a less even hand; but what tempers, and what conduct, God will ultimately reward and punish—this is a point which cannot be changed: for it depends not on our circumstances, but on His essential, unvarying Attributes.

I have ventured on these few general observations, because the impatience with which the world endures any remonstrance on religious grounds, is apt to shew itself most daringly, when the Law and the Prophets are appealed to. Without any scruple or ceremony, men give us to understand that they regard the whole as obsolete: thus taking the very opposite ground to that which was preferred by the same class of persons two hundred years ago; but, it may be feared, with much the same purpose and result. Then, the Old Testament was quoted at random for every excess of fanatical pride and cruelty: now, its authority goes for nothing, however clear and striking the analogies may be which appear to warrant us in referring to it. The two extremes, as usual, meet; and in this very remarkable point: that they both avail themselves of the supernatural parts of the Jewish revelation to turn away attention from that, which they, of course, most dread and dislike in it: its authoritative confirmation of the plain dictates of conscience in matters of civil wisdom and duty.

That portion, in particular, of the history of the chosen people, which drew from Samuel, the truest of patriots, the wise and noble sentiment in the text, must ever be an unpleasing and perplexing page of Scripture to those who would fain persuade themselves that a nation, even a Christian nation, may do well enough, as such, without God, and without His Church. For what if the Jews were bound to the Almighty by ties common to no other people? What if He had condescended to know them in a way in which He was as yet unrevealed to all families of the earth besides? What if, as their relation to Him was nearer, and their ingratitude more surpassing, so they might expect more exemplary punishment? Still, after all has been said, to exaggerate their guilt, in degree, beyond what is supposed possible in any nation whatever now, what can it come to, in kind and in substance, but only this—that they rejected God? that they wished themselves rid of the moral restraint implied in His peculiar presence and covenant? They said, what the prophet Ezekiel, long after, represents their worthy posterity as saying, "We will be as the heathen, the families of the countries."¹ "Once for all, we will get rid of these disagreeable, unfashionable scruples, which throw us behind, as we think, in the race of worldly honor and profit." Is this indeed a tone of thought which Christian na-

tions cannot fall into? Or, if they should, has it ceased to be displeasing to God? In other words, has He forgotten to be angry with impiety and practical atheism? Either this must be affirmed, or men must own (what is clear at once to plain unsophisticated readers) that this first overt act, which began the downfall of the Jewish nation, stands on record, with its fatal consequences, for a perpetual warning to all nations, as well as to all individual Christians who, having accepted God for their King, allow themselves to be weary of subjection to Him, and think they should be happier if they were freer and more like the rest of the world.

I do not enter into the question, whether visible temporal judgments are to be looked for by Christian nations transgressing as those Jews did. Surely common sense and piety unite in representing this inquiry as, practically, one of no great importance. When it is once known for certain that such and such conduct is displeasing to the King of kings, surely common sense and piety concur in setting their mark of reprobation on such conduct, whether the punishment, sure to overtake it, come to-morrow or a year hence, or wait till we are in another world.

Waiving this question, therefore, I proceed to others which appear to me, I own, at the present moment especially, of the very gravest practical import.

What are the symptoms by which one may judge most fairly whether or no a nation, as such, is becoming alienated from God and Christ?

And what are the particular duties of sincere Christians whose lot is cast by Divine Providence in a time of such dire calamity?

The conduct of the Jews, in asking for a king, may furnish an ample illustration of the first point: the behavior of Samuel, then and afterwards, supplies as perfect a pattern of the second as can well be expected of human nature.

I. The case is at least possible, of a nation, having for centuries acknowledged, as an essential part of its theory of government, that, as a Christian nation, she is also a part of Christ's Church, and bound in all her legislation and policy by the fundamental rules of that Church—the case is, I say, conceivable, of a government and people, so constituted, deliberately throwing off the restraint which in many respects such a principle would impose on them, nay, disavowing the principle itself; and that, on the plea that other states, as flourishing or more so in regard of wealth and dominion, do well enough without it. Is not this desiring, like the Jews, to have an earthly king over them, when the Lord their God is their King? Is it not saying in other words, "We will be as the heathen, the families of the countries," the aliens to the Church of our Redeemer?

To such a change, whenever it takes place, the immediate impulse will probably be given by some pretence of danger from without—such as, at the time now spoken of, was furnished to the Israelites by an incursion of the children of Ammon; or by some wrong or grievance in the executive government, such as the malversation of Samuel's sons, to whom he had deputed his judicial functions. Pretences will never be hard to find; but, in reality, the movement will always be traceable to the same decay or want of faith, the same deficiency in Christian resignation and thankfulness which leads so many, as individuals, to disdain and forfeit the blessings of the Gospel. Men not impressed with religious principle attribute their ill success in life—the hard times they have to struggle with—to anything rather than their own ill-desert: and the institutions of the country, ecclesiastical and civil, are always ready at hand to bear the blame of whatever seems to be going amiss. Thus, the discontent in Samuel's time, which led the Israelites to demand a change of constitution, was discerned by the Unerring Eye, though perhaps little suspected by themselves, to be no better than a fresh development of the same restless, godless spirit which had led them so often into idolatry. "They have not rejected thee, but they have rejected Me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken Me, and served other gods, so do they also unto thee."²

The charge might perhaps surprise many of them, just as, in other times and countries, the impatient patrons of innovation are surprised at finding themselves rebuked on religious grounds. Perhaps the Jews pleaded the express countenance, which the words of their Law, in one place,³ seemed, by anticipation, to lend to the measure they were urging. And so, in modern times, when liberties are to be taken, and the intrusive passions of men to be indulged, precedent and permission, or what sounds like them, may be easily found and quoted for everything. But Samuel, in God's name, silenced all this, giving them to understand that in His sight the whole was a question of motive and purpose, not of ostensible and colorable argument; in His sight, I say, to whom we, as well as they, are nationally responsible for much more than the soundness of our deductions as matter of disputation, or of law; we are responsible for the mean-

* Reprinted, preliminary to the commemoration of the Seventy-fifth Anniversary of the Preaching of this Sermon which, according to Newman, was the beginning of the Oxford Movement, from Keble's *Sermons, Academic and Occasional*. Parker, 1847.

¹ Ezek. 20:32.

² I. Sam. 8:7, 8.

³ Deut. 17:14-20.

ing and temper in which we deal with His Holy Church, established among us for the salvation of our souls.

These, which have been hitherto mentioned as omens and tokens of an Apostate Mind in a nation, have been suggested by the portion itself of sacred history, to which I have ventured to direct your attention. There are one or two more, which the nature of the subject, and the palpable tendency of things around us, will not allow to be passed over.

One of the most alarming, as a symptom, is the growing indifference, in which men indulge themselves, to other men's religious sentiments. Under the guise of charity and toleration we are come almost to this pass: that no difference, in matters of faith, is to disqualify for our approbation and confidence, whether in public or domestic life.* Can we conceal it from ourselves, that every year the practice is becoming more common, of trusting men unreservedly in the most delicate and important matters, without one serious inquiry whether they do not hold principles which make it impossible for them to be loyal to their Creator, Redeemer, and Sanctifier? Are not offices conferred, partnerships formed, intimacies courted—nay (what is almost too painful to think of), do not parents commit their children to be educated, do they not encourage them to intermarry, in houses on which Apostolical Authority would rather teach them to set a mark, as unfit to be entered by a faithful servant of Christ?

I do not now speak of public measures only or chiefly; many things of that kind may be thought, whether wisely or no, to become from time to time necessary, which are in reality as little desired by those who lend them a seeming concurrence, as they are, in themselves, undesirable. But I speak of the spirit which leads men to exult in every step of that kind; to congratulate one another on the supposed decay of what they call an exclusive system.

Very different are the feelings with which it seems natural for a true Churchman to regard such a state of things, from those which would arise in his mind on witnessing the mere triumph of any given set of adverse opinions, exaggerated or even heretical as he might deem them. He might feel as melancholy—he could hardly feel so indignant.

But this is not a becoming place, nor are these safe topics, for the indulgence of mere feeling. The point really to be considered is whether, according to the coolest estimate, the fashionable liberality of this generation be not ascribable, in a great measure, to the same temper which led the Jews voluntarily to set about degrading themselves to a level with the idolatrous Gentiles? And, if it be true anywhere, that such enactments are forced on the Legislature by public opinion, is APOSTASY too hard a word to describe the temper of that nation?

The same tendency is still more apparent, because the fair gloss of candor and forbearance is wanting, in the surly or scornful impatience often exhibited, by persons who would regret passing for unbelievers, when Christian motives are suggested, and cheeks from Christian principles attempted to be enforced on their public conduct. I say, "their public conduct," more especially; because in that, I know not how, persons are apt to be more shameless, and readier to avow the irreligion in them; amongst other reasons, probably, from each feeling that he is one of a multitude, and fancying, therefore, that his responsibility is divided.

For example: whatever be the cause, in this country of late years (though we are lavish in professions of piety), there has been observable a growing disinclination, on the part of those bound by VOLUNTARY OATHS, to whatever reminds them of their obligation; a growing disposition to explain it all away. We know what, some years ago, would have been thought of such uneasiness, if betrayed by persons officially sworn, in private, legal, or commercial life. If there be any subjects or occasions, now, on which men are inclined to judge of it more lightly, it concerns them deeply to be quite sure, that they are not indulging or encouraging a profane dislike of God's awful Presence; a general tendency, as a people, to leave Him out of all their thoughts.

They will have the more reason to suspect themselves, in proportion as they see and feel more of that impatience under pastoral authority, which our Saviour Himself has taught us to consider as a never-failing symptom of an unchristian temper. "He that heareth you, heareth Me; and he that despiseth you, despiseth Me."⁴ Those words of divine truth put beyond all sophistical exception, what common sense would lead us to infer, and what daily experience teaches; that disrespect to the Successors of the Apostles, as such, is an unquestionable symptom of enmity to Him, who gave them their commission at first, and has pledged Himself to be with them for ever. Suppose such disrespect general and national, suppose it also avowedly grounded not on any fancied tenet of religion, but on mere human reasons of popularity and expediency, either there is no meaning at all in these emphatic declarations of our Lord, or that nation, how highly soever she may think of her own religion and morality, stands convicted in His sight of a direct disavowal of His Sovereignty.

To this purpose it may be worth noticing that the ill-fated chief, whom God gave to the Jews, as the prophet tells us, in His anger,⁵ and whose disobedience and misery were referred by himself to his "fearing the people, and obeying their voice,"⁶ whose conduct, there-

fore, may be fairly taken as a sample of what public opinion was at that time supposed to require—his first step in apostasy was, perhaps, an intrusion on the sacrificial office,⁷ certainly an impatient breach of his engagement with Samuel, as the last and greatest of his crimes was persecuting David, whom he well knew to bear God's special commission. God forbid that any Christian land should ever, by her prevailing temper and policy, revive the memory and likeness of Saul, or incur a sentence of reprobation like his. But if such a thing should be, the crimes of that nation will probably begin in infringement on Apostolical Rights; she will end in persecuting the true Church; and in the several stages of her melancholy career, she will continually be led on from bad to worse by vain endeavors at accommodation and compromise with evil. Sometimes toleration may be the word, as with Saul when he spared the Amalekites; sometimes state security, as when he sought the life of David; sometimes sympathy with popular feeling, as appears to have been the case when, violating solemn treaties, he attempted to exterminate the remnant of the Gibeonites, in his zeal for the children of Israel and Judah.⁸ Such are the sad but obvious results of separating religious resignation altogether from men's notions of civil duty.

II. But here arises the other question, on which it was proposed to say a few words; and with a view to which, indeed, the whole subject must be considered, if it is to lead to any practical improvement. What should be the tenor of their conduct, who find themselves cast on such times of decay and danger? How may a man best reconcile his allegiance to God and his Church with his duty to his country, that country which now, by the supposition, is fast becoming hostile to the Church, and cannot therefore long be the friend of God?

Now in proportion as any one sees reason to fear that such is, or soon may be, the case in his own land, just so far may he see reason to be thankful, especially if he be called to any national trust, for such a complete pattern of his duty, as he may find in the conduct of Samuel. That combination of sweetness with firmness, of consideration with energy, which constitutes the temper of a perfect public man, was never perhaps so beautifully exemplified. He makes no secret of the bitter grief and dismay with which the resolution of his countrymen had filled him. He was prepared to resist it at all hazards, had he not received from God Himself directions to give them their own way; protesting, however, in the most distinct and solemn tone, so as to throw the whole blame of what might ensue on their wilfulness. Having so protested, and found them obstinate, he does not therefore at once forsake their service, he continues discharging all the functions they had left him, with a true and loyal, though most heavy, heart. "God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way."

Should it ever happen (which God avert, but we cannot shut our eyes to the danger) that the Apostolical Church should be forsaken, degraded, nay trampled on and despoiled by the State and people of England, I cannot conceive a kinder wish for her, on the part of her most affectionate and dutiful children, than that she may, consistently, act in the spirit of this most noble sentence; nor a course of conduct more likely to be blessed by a restoration to more than her former efficiency. In speaking of the Church, I mean, of course, the laity, as well as the clergy in their three order—the whole body of Christians united, according to the will of Jesus Christ, under the Successors of the Apostles. It may, by God's blessing, be of some use, to show how, in the case supposed, the example of Samuel might guide her collectively, and each of her children individually, down even to minute details of duty.

The Church would, first of all, have to be constant, as before, in INTERCESSION. No despoteful usage, no persecution, could warrant her in ceasing to pray, as did her first fathers and patterns, for the State, and all who are in authority. That duty once well and cordially performed, all other duties, so to speak, are secured. Candor, respectfulness, guarded language—all that the Apostle meant, in warning men not to "speak evil of dignities," may then, and then only, be practised, without compromise of truth and fortitude, when the habit is attained of praying as we ought for the very enemies of our precious and holy cause.

The constant sense of God's presence and consequent certainty of final success, which can be kept up no other way, would also prove an effectual bar against the more silent but hardly less malevolent feeling of disgust, almost amounting to misanthropy, which is apt to lay hold on sensitive minds, when they see oppression and wrong triumphant on a large scale. The custom of interceding, even for the wicked, will keep the Psalmist's reasoning habitually present to their thoughts: "Fret not thyself because of the ungodly, neither be thou envious against the evil doers: for they shall soon be cut down like the grass, and be withered even as the green herb. . . . Leave off from wrath, and let go displeasure: fret not thyself, else shalt thou be moved to do evil."⁹

Thus not only by supernatural aid, which we have warrant of God's word for expecting, but even in the way of natural consequence, the first duty of the Church and of Churchmen, INTERCESSION, sincerely practised, would prepare them for the second—which, follow-

⁴ St. Luke 10: 16.

⁵ Hos. 13: 11.

⁶ I. Sam. 15: 24.

⁷ I. Sam. 8: 8-14.

⁸ II. Sam. 21: 2.

⁹ Psalm 37: 1, 2, 8.

ing the words of Samuel as our clue, we may confidently pronounce to be REMONSTRANCE. "I will teach you the good and the right way." REMONSTRANCE, calm, distinct, and persevering, in public and in private, direct and indirect, by word, look, and demeanor, is the unequivocal duty of every Christian, according to his opportunities, when the Church landmarks are being broken down.

Among laymen, a deep responsibility would appear to rest on those particularly, whose profession leads them most directly to consider the boundaries of the various rights and duties which fill the space of civilized Society. The immediate machinery of change must always pass through their hands: and they have also very great power in forming and modifying public opinion. The very solemnity of this day may remind them, even more than others, of the close amity which must ever subsist between equal justice and pure religion; Apostolical religion, more especially, in proportion to her superior truth and exactness. It is an amity, made still more sacred, if possible, in the case of the Church and Law of England, by historical recollections, associations, and precedents of the most engaging and ennobling cast.

But I return to the practical admonition afforded her, in critical periods, by Samuel's example.

After the accomplishment of the change which he deprecated, his whole behavior, to Saul especially, is a sort of expansion of the sentiment in the text. It is all earnest INTERCESSION with God, grave, respectful, affectionate REMONSTRANCE with the misguided man himself. Saul is boldly rebuked, and that publicly, for his impious liberality in sparing the Amalekites, yet so as not to dishonor him in the presence of the people. Even when it became necessary for God's prophet to show that he was in earnest, and give the most effectual of warnings, by separating himself from so unworthy a person—when "Samuel came no more to see Saul,"¹⁰—even then, we are told, he still "mourned for him."

On the same principle, come what may, we have ill learned the lessons of our Church, if we permit our patriotism to decay, together with the protecting care of the State. "The powers that be are ordained of God," whether they foster the true Church or no. Submission and order are still duties. They were so in the days of pagan persecution; and the more of loyal and affectionate feeling we endeavor to mingle with our obedience, the better.

After all, the surest way to uphold or restore our endangered Church, will be for each of her anxious children, in his own place and station, to resign himself more thoroughly to his God and Saviour in those duties, public and private, which are not immediately affected by the emergencies of the moment: the daily and hourly duties, I mean, of piety, purity, charity, justice. It will be a consolation understood by every thoughtful Churchman, that let his occupation be, apparently, never so remote from such great interests, it is in his power, by doing all as a Christian, to credit and advance the cause he has most at heart; and what is more, to draw down God's blessing upon it. This ought to be felt, for example, as one motive more to exact punctuality in those duties, personal and official, which the return of an Assize week offers to our practice; one reason more for veracity in witnesses, fairness in pleaders, strict impartiality, self-command, and patience, in those on whom decisions depend; and for an awful sense of God's presence in all. An Apostle once did not disdain to urge good conduct upon his proselytes of lowest condition, upon the ground, that, so doing, they would adorn and recommend the doctrine of God our Saviour.¹¹ Surely, then, it will be no unworthy principle, if any man be more circumspect in his behavior, more watchful and fearful of himself, more earnest in his petitions for spiritual aid, from a dread of disparaging the holy name of the English Church, in her hour of peril, by his own personal fault or negligence.

As to those who, either by station or temper, feel themselves most deeply interested, they cannot be too careful in reminding themselves that one chief danger, in times of change and excitement, arises from their tendency to engross the whole mind. Public concerns, ecclesiastical or civil, will prove indeed ruinous to those who permit them to occupy all their care and thoughts, neglecting or undervaluing ordinary duties, more especially those of a devotional kind.

These cautions being duly observed, I do not see how any person can devote himself too entirely to the cause of the Apostolical Church in these realms. There may be, as far as he knows, but a very few to sympathize with him. He may have to wait long, and very likely pass out of this world before he see any abatement in the triumph of disorder and irreligion. But, if he be consistent, he possesses, to the utmost, the personal consolations of a good Christian: and as a true Churchman, he has that encouragement, which no other cause in the world can impart in the same degree—he is calmly, soberly, demonstrably, SURE, that, sooner or later HIS WILL BE THE WINNING SIDE, and that the victory will be complete, universal, eternal.

He need not fear to look upon the efforts of Antichristian powers, as did the Holy Apostles themselves, who welcomed the first persecution in the words of the Psalmist:

"Why do the heathen rage, and the people imagine a vain thing?"

"The kings of the earth stand up, and the rulers take counsel together, against the Lord, and against His Anointed."

"For of a truth against Thy Holy Child Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

"FOR TO DO WHATSOEVER THY HAND AND THY COUNSEL DETERMINED BEFORE TO BE DONE."¹²

¹² Acts 4: 25-28.

INTERCESSION.

By MARIE J. BOIS.

WHAT a marvellous power, almost unknown, almost unused by the average Christian are *Intercessory prayers*! What may they not accomplish?

Not as if she had already attained does the writer speak of the subject, not with the presumptuous assertion that her prayers have brought great blessings upon those whom she prayed for, but—with a new, a clearer perception of what her prayers might do, if she learned to "pray always," and this, according to His will.

It was granted to me to spend ten blessed days in the one place on earth dearest to my heart, made sacred to me by Baptism and Confirmation, by dear recollections of daily services, of weekly Eucharists, of participation in choir singing, of glorious open-air services—made more sacred still since he, who sealed me child of the Kingdom, is at rest in the dear Little Sanctuary—and stirred to its very depth, my heart asked: "What shall I render to the Lord for the great benefits which I have received at His hand? What may I do? what may I offer before His altar?" Clear comes the answer: "*Pray!*" Pray not only for thyself, but "let this mind be in thee which was also in Christ Jesus." Pray for His Church, for His people, His workers, at home and in heathen lands, for those who do not know Him, for thy friends, for thy enemies—*Pray!*

Oh! the wonder of it, the great work which could be done if we learned to pray for others even as for ourselves. What then shall we ask? We may not know what is best for them; we may not know what problems they have to face, and the more sympathetic our heart is, the more shall we know of these problems and the more ardent shall our prayers be.

What then are we to ask for them? Recognizing our own powerlessness, our "ignorance in asking," a new, a wondrous light falls on the prayer of all prayers. The words which at first were so hard to learn, so hard to repeat, but which have become to us the solution of all problems for ourselves as well as for others, rise from our heart to our lips: *Thy Will be done*. By them and by us, in them and in us: *Thy Will be done*.

With thoughts such as these I came back to my work. I had no need of reading matter to while away the long hours on train; my mind was full of the friends I had left, of all I would do for them by truly praying for them and—strange to say, the very first message which I received on reaching my destination, was the desperate cry of a mother: "My son is in danger, pray for him, for us!" And ever since, I have been asking to be taught to pray with *wisdom and understanding* and with the *love* which alone can make intercession acceptable in His sight. Even as I write, my eyes fall on the message which crossed the seas to reach my heart, and which bids me pray "for him, for us," and I long to pray even as He would have me pray!

God grant us the *spirit of prayer*, dear reader; the spirit which keeps us in touch with that unseen, but marvellous power of love, even now working in the world. Let us ask to be taught to "pray always, wherever we are, whatever we do."

And to those whom He has called to a life of retirement and of suffering I would call, and tell them of the *great work they may do*. Apparently they are helpless, dependent on man's mercy; and yet *they*, even *they*, may be a *power in God's world*, and their *intercessory prayers may win for those who are in the field many a rich blessing*. Who shall tell where this wondrous power stops?

Eternity alone will reveal all that has been wrought by prayer.

GIVE US, O give us the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible of fatigue whilst he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous—a spirit all sunshine—graceful from every gladness—beautiful because bright.—*Thomas Carlyle*.

¹⁰ I. Sam. 15: 35.

¹¹ Titus 2: 10.

FRENCH AFFAIRS AND THE VATICAN

Indications of Further Attempts to Humiliate the Gallican Church

[FROM OUR EUROPEAN CORRESPONDENT.]

SEVERAL weeks have passed since I wrote my last letter. I am back in Italy, and am glad to be there. For one thing, though I found in France many more signs of religious life than I observed when I first reached Mentone, yet I was grieved by the prevalent indifference, or perhaps affectation of indifference. For instance, when the manager of a hotel gave directions as to the diet to be prepared for some of her guests during Lent, the cook replied: "Certainly, but what is Lent? I do not remember ever to have heard the expression." No doubt this was mere affectation. In the same hotel a young waiter told an English priest that he always approached the Sacraments once a year, when he visited his old parents in the country; "but of course there is no God," he added. In Italy there is a great deal of ignorant conservatism which favors attendance at Mass; but France has got beyond this: it is atheism which has the force of conservatism; and if the nation is to be brought back to God it must be by a real and zealous conversion. Unhappily, while there are many devout and learned men among the French clergy, I have failed to meet men who have the apostolic power of winning souls. It is perhaps unfavorable to the production of such men that the French Church is at present perforce so much occupied with political and financial questions.

When I wrote my last letter it seemed to many persons that one of these questions was in the way to solution. Parliament had sanctioned the formation among the clergy of societies for mutual assurance; and these societies were constituted legal trustees for those endowments for providing masses for the departed which not only touch the tenderest feelings of French Catholics but also yield a considerable addition to the dwindling resources of the clergy. That the proposed arrangement was not the best that could be conceived was generally allowed, but perhaps it was the best that could be carried in the teeth of anti-religious socialists, and the view prevailed that it was tolerable. The eminent Archbishop of Rouen believed that the Pope had sanctioned a method of using it which he had formulated. It is true that his assertion was at once contradicted by an organ of the Vatican, and that Cardinal Merry del Val had not shown himself friendly; yet it was, I think, generally hoped that the scheme would receive the formal assent of the Vatican, to which the decision was referred.

I could not share this hopefulness. It has seemed to me all along that the Vatican was determined to resist all agreement with the French government, and especially to discountenance all initiative on the part of the French Bishops. And, less to my surprise than to my regret, my fear has been justified. On May 17th the Pope addressed a letter to the Cardinals who hold French sees forbidding the formation of societies for mutual insurance on the ground that the law did not formally recognize the hierarchy, and that there was a possibility of unworthy priests enjoying the benefits of insurance. I do not pretend to decide whether this anticipation was or was not well founded. But if it be allowed that there was a chance that here or there an unworthy or refractory priest might secure a pittance of a pension, did this outweigh the just claims of a clergy the vast majority of whom are above suspicion? A spiritual sentence would affirm the spiritual position of a heretic even if (justly or unjustly) he retained a claim to certain emoluments. In England there exist certain associations for insurance which are restricted to the clergy and their kin. Suppose a priest who had secured an annuity in such a society became a heretic and was excommunicated, I hardly suppose his deposition would involve the forfeiture of his pecuniary claims; nor would the payment of his annuity imply any interference with the spiritual sentence. It would merely show that the State, whose duty it is to secure the rights of property, took no cognizance of spiritual sentences. The deposition of Dr. Colenso was none the less valid because to the end of his life he enjoyed the income of the see of Natal. Imagine, then, that under the new law some future Loisy should enjoy a pension, there would be no attempt on the part of the State to set aside his excommunication, but only a declaration on the part of a secular State that it knew nothing about spiritual sentences. What seems certain is that the French parliament, in its present zeal for secularity, will not embody in a law a declaration that the clergy must be subject to the Bishop and the Bishop must be subject to Rome.

However true these statements may be, it is for the Church rather than the State to affirm them.

So the clergy cannot form societies for mutual insurance such as the law sanctions, and endowments for Masses for the dead will probably go to hospitals. The former disadvantage may perhaps be evaded by insurance in general offices; and one may hope that the Holy Sacrifice will not be less religiously offered for the departed because it is dissociated from considerations of money which have too often led to abuse. We welcome reverently the promise of the Pope that he will himself offer the Sacrifice once a month for the dead who are, in a manner, disendowed, and his invitation to the clergy to say Mass for them without payment. He also intends to make some compensation by providing for the saying of 2,000 masses a year, at a cost of, I suppose, about £400. There is nothing to show that this bounty will go to the impoverished French parochial clergy.

It happened that the evening the Pope's letter appeared in the papers I was dining with a distinguished and admirable religious in Rome. He was greatly distressed. "It is not the Pope," he said; he is a good and pious man: it is the Spanish Cardinal."

I am bound to call attention to a further indication of the intention of the Vatican to humiliate the French Church. It may be assumed that the French Bishops are the persons ordained by God to rule the flock in their own dioceses. Whatever may be their obligations to the Pope, it would seem natural that his injunctions should be addressed to the French episcopate and through them to the people. But this letter sets them aside, and directs the papal orders to the three Archbishops and the one Bishop who happen to occupy seats in the Sacred College of the local Roman Church. Whatever perplexities may exist as to the origin of the Sacred College, there is no room to doubt that the Cardinals represent the Bishops of the province of Rome and the priests and deacons of the city. Their titles are borrowed from local Roman churches. In fact, they form part of the clergy of an Italian diocese, and they are related to the Pope as Bishop of Rome and not (even if his claim be allowed) as supreme over the whole Church—*ecclesiae catholicae episcopus*. Nor, again, are they at the present day in any way delegates of the nations to which they happen to belong by birth, for they are selected entirely by the choice of the Supreme Pontiff, and represent nothing else than his personal choice. When France has her eighty Bishops, consecrated pastors of their flocks, they are set aside in favor of certain prelates whom the Pope has chosen to occupy a position of dignity in an Italian diocese. St. Peter was bidden to "strengthen his brethren;" but the recent policy of his successor is rather to humiliate them.

I am perplexed by the report which you, in common with other editors, have published as to the appointment of a Bishop for those who have been excommunicated in England on a charge of "Modernism." I happened to mention the statement to a distinguished priest in Rome who is closely associated with the Modernist movement, though he has himself escaped censure; and he had heard nothing about it. The priest who is said to have been selected for consecration is reported to be a married man; and I have always understood that the Dutch Old Catholic Bishops are sticklers for clerical celibacy. I cling to the hope that the report is mistaken, for such a consecration would divide the small body of those who in England are working for the reform of the Roman Church, and would deprive those who accept it of all power to influence their brethren.

Fiesole, June 16, 1908.

HERBERT H. JEAFFRESON.

A GREAT MANY people think the Gospel is played out. People who are otherwise sensible and well informed are now and then heard saying that missionary work and, indeed, Christianity itself, is a confessed failure. Bishop Tucker of Uganda, in 1906, delivered an address in England on the above question and his answer was clear. There were 200 baptized Christians to greet him on his arrival, but in 1906 over 60,000; sixty or seventy communicants at first, but in 1906 some 16,000; four or five teachers at first, but in 1906 between 2,000 and 3,000 native teachers. We may summarize this statement by saying, in round numbers, that the baptisms were 200 times as many, and the number of communicants nearly 300 times as great, and the number of teachers over 400 times as great as on Bishop Tucker's arrival. Such a record in one lifetime ought to be known to every Christian, and where it is known will supply a ready answer to a good deal of random criticism levelled at missionary work or Christian progress.—*Parish and Home.*

RESOLVE to edge in a little reading every day, if it is but a single sentence; if you gain fifteen minutes a day, it will make itself felt at the end of the year.—*Horace Mann.*

THE ESSENTIAL INTELLECTUAL POSITION OF CATHOLICISM

Address on Modernism By the Bishop of Birmingham at London

DISTINGUISHED ROMAN CATHOLIC CLERGY PRESENT

"Round Table" Conference on Education Arrives at Unanimous Agreement

OLD CATHOLIC BISHOP ON ANGLICAN ORDERS

The Living Church News Bureau
London, June 10, 1908

ON Friday afternoon, June 5th, the Bishop of Birmingham (Dr. Gore) gave a notable lecture to men on "Modernism" in the Chapel of St. Edward's House, Westminster, the London house of the Society of St. John the Evangelist. Among those present, besides laymen, were the well-known ex-Jesuit Father, the Rev. George Tyrrell, Dom Gasquet, the distinguished English Roman Benedictine scholar, and the Rev. Dr. Gildea, theologian to Archbishop Bourne, of the Romanist Dissenting body. The Bishop of Birmingham (whose lecture was reported *verbatim* in last week's *Church Times*) said that he supposed that the question raised by what they more or less vaguely called Modernism was the question, "What is the essential or permanent element in Catholic Christianity?" The Bishop wished to identify himself with the distinction which, he thought, was very admirably drawn by Father Tyrrell between Revelation and Theology. That is to say (in the Bishop's own words), that the revelation or self-disclosure of God in Christ "is the sole and only subject matter with which theology has to deal"; that it is not the function of theology "to add to it or enlarge upon it, but explicate it, enshrine it, protect it." His Lordship took it for granted that there was an essential and permanent element in Catholic Christianity; while, on the other hand, there was the element of what was due to the perpetual adjustment of this unchanging Faith in the changing intellectual and social environment. He supposed that the Modernist or the "Liberal Catholic" was (speaking generally) a person who wanted "to minimize, or state at its minimum, what is essential, unchanging, and especially what is explicitly *de fide*." The Bishop wished to identify himself, and quite distinctly, with that "Liberal Catholic" tendency and aspiration. He was prepared to assert as strongly as any one "the peremptory necessity of intellectual dogmatic requirement"; but he felt there was no manner of doubt in saying (though he did not exactly like the expression) that the phrase as to creeds being a necessary evil "contains that most important element of truth."

His Lordship did not want to criticise the recent utterances from the Vatican in regard to Modernism, but at certain points he could not keep from touching on that matter. He felt perfectly clear that the Church ought to concern herself with the results, and not with the intellectual processes by which people have, rightly or wrongly, arrived at those results: "I cannot conceive that it is the Church's function to investigate why we believe, on what ground. The Church requires her members to say, 'I believe in God.' But I cannot conceive that it could ever be the function of the Church to say that all men must believe in God by a particular method of argumentation, and by, for example, what is described as the scholastic method, as opposed to the method of accumulative probabilities."

THE APPEAL TO HISTORY.

Going back to the central question, What is the essential intellectual position of Catholicism? the Bishop made his primary appeal to history: "Christianity took shape promptly and universally in history as the Catholic Church, and there appear four elements about that Church of which I should say, without any shadow of doubt, that their claim for Catholicity is incomparable, that there is nothing else which historically can rival them. The Church appears with its Creed, which takes slightly different shapes. You may take the Nicene Creed or the Apostles' Creed. It has its canon of sacred books, with regard to which, again, there may be a doubt about this or that, but which, on the whole, is indispensable. There is its Apostolic Succession through the Bishops, and there is its administration of Sacraments for grace and fellowship." Then, leaving out of consideration the second, third, and fourth of these elements of Catholic Christianity, the Bishop confined himself in the remaining portion of the lecture hour entirely to the first—namely, to the Creed. With regard to the doctrinal propositions which form one of the two elements in the Creed, his lordship laid a great deal of stress upon what he called the negative,

regulative character and function of Catholic dogma. And one can see that, he thought, most markedly in regard to the word *homoousian* in the Church's controversy with the Arians: "People have enormously exaggerated in speaking about the metaphysical character of the Church, about its dogmas. They were negative, for regulative purposes, in order to block off certain lines. They threw men back for their real and positive conceptions upon the figure in the gospels and the original apostolic conception."

NO REVISION OF FUNDAMENTALS NEEDED.

The Bishop of Birmingham went on to unhesitatingly maintain that he could see nothing which justified the demand in some quarters for the revision of the fundamental doctrines of the Church, "inasmuch as I see no kind of suggestion for a better expression of the same truth." And then coming, lastly, to the facts proclaimed in the Creed, his Lordship thought they ought really to recognize quite frankly that when they got to the boundary of human experience, they got to a point where they ought to be content with expression for which they could find no better word than "mythical expression"—for example, the phrases, "going down" and "going up," in regard to our Lord's descent into Hades and ascent into Heaven, these were what he called mythical expressions. "They express in terms of space what does not really admit of being expressed in terms of space." But it seemed to him that when they had to do with an event which, practically, would admit of being expressed in human language—e.g., the Virgin Birth and Resurrection of our Lord—it was totally out of place to make any such suggestion of mythical expression.

In conclusion, the Bishop of Birmingham said that he always had a feeling that he should like to make a very widespread appeal for the identification of the English Church with a "Liberal Catholicism" which was jealous to minimize dogmatic requirements, but that these things should be held in their positive essence. "It seems to me that if you look either toward the position of Latin Christianity or toward the position of Nonconformity, we have a magnificent vocation for stating and realizing the position of Liberal Catholicism, if we will do it." But they had at the moment a very abnormal situation. They had a rather widespread combination which was more or less new in recent experience, "a combination of a high sacramental doctrine with intense dogmatic weakness at the centre"; and the Bishop could only assert his own conclusion that that sort of tendency to admit that Christianity or Catholicism might be able to go on if the belief in the occurrence of the miraculous facts were surrendered was an attempt which, if it became pervasive, would break down, he was sure, the main safeguard of the Christian belief in God against uncertainty.

Since giving this lecture on "Modernism," the Bishop of Birmingham has broken down in health, having been taken ill on Tuesday in Whitsun week, and has been ordered to take a fortnight's absolute rest in bed. His Lordship has accordingly been obliged to cancel all engagements for the immediate future, including the exceptionally important one of presiding over Section A of the Pan-Anglican Congress.

CONCLUSIONS OF THE MANCHESTER ROUND TABLE CONFERENCE.

It is announced that the Round Table Conference at Manchester on the Education question, which was convened by the Bishop of Manchester, on the suggestion of Dr. Moulton, principal of a Wesleyan training college, and has been sitting at intervals since April 21st, has now arrived at a unanimous agreement on the points in dispute. The *concordat* will, it is understood, be signed by all parties to the Conference—English Catholic, Roman Catholics, Protestant Dissenters, and Jews—at an early date. It is proposed by these Lancashire educationists that in the single school areas provision shall be made for "all due regard to the interests of minorities." That is to say, in other words, that in such areas, chiefly rural and where the Church is in sole possession, the children of Dissenters shall have facilities for receiving such religious instruction as their parents may desire. It is also agreed that in the rural areas "the property of Church schools will be safeguarded." With regard to urban areas, where there is a choice of schools, the present Act (of 1902) shall practically remain in force. These terms of agreement would appear to show that the Bishop of Manchester has carried the Conference with him in his solution of the Education question.

Following upon the recent statement, reproduced in this correspondence, that there are at present forty men at Jesus College, Cambridge, who are looking forward to taking Holy

Orders, there now comes the still more gratifying announcement that there are upwards of eighty ordination aspirants at Queen's, Cambridge—more than half the college.

THE OLD CATHOLIC BISHOP ON ANGLICAN ORDERS.

Bishop Mathew, the newly consecrated prelate for the "Old Catholic" secession from the Papal obedience in England, gave a lecture at Queen's Hall on Sunday week on the subject of Anglican Orders. The *Guardian* reports him as saying, in the course of his lecture, that, in his opinion, the best book that had ever been published against the validity of Anglican Orders was the Rev. A. W. Hutton's *The Anglican Ministry*, written while Mr. Hutton was a member of the Oratory, under Cardinal Newman. But the best answer to it was the fact that Mr. Hutton himself had returned to the Church of England, and was now the rector of an important London church. "It was clear that the English Reformers had no intention of abolishing the Apostolic Ministry. The preamble to the forms of ordination appended to the Prayer Book of 1552 distinctly stated that their intention was to 'continue' and 'retain' that ministry—they intended *facere quod facit ecclesia*." The lecturer proceeded to deal with the alleged uncertainty as to the valid consecrations of Bishop Barlow and Archbishop Parker, and showed very plainly that this stock objection of Romanist controversialists failed utterly; and the liturgical one was absurd, "inasmuch as it would render all primitive ordinations null." With regard to the theological objection advanced against Anglican Orders—on the ground of "defective intention in the consecrators"—if these consecrators, who were Christian believers, were incapable of conferring valid ordinations, what were they to think of the ordinations in France during the Revolution? There the "channels of grace"—Bishop Charles Maurice de Talleyrand-Périgord and his colleagues—were avowed atheists. And yet to such a corrupt source the clergy of France of to-day owe their *sacerdotium*. All this, he thought, was policy—"policy which is out of date, and which cannot long survive the criticism and erudition which it is called upon to face in this twentieth century."

J. G. HALL.

GOD AS JUDGE.

By C. H. WETHERBE.

HERE is eminent satisfaction to the Christian that God is his supreme Judge in respect to all things. Especially comforting is this truth to one when he is being unjustly judged by his fellows. One of the most painful experiences in the life of a strictly conscientious and well-intentioned Christian is that of being wrongly judged, and particularly in reference to a certain matter in which he was striving to serve as best he could the welfare of others. O, how the wrong judgment pierces that one's inmost spirit and causes it to groan in anguish! To have one's motives falsely accused, and his pure purposes questioned, and hence to be judged altogether unrighteously, is one of the severest trials that a sensitive Christian heart can be subjected to. Then it is a blessed time to say to one's self, "God is my great Judge. He knows me altogether. He knows my motives, my purposes, and my longings to do right." This glad assurance is a compensation for the stings which are made by the unjust judgments of fallible people. It is the heavenly oil which soothes the pained soul in the midst of words of evil judgment. Surely, God being the true and gracious Judge of the believer's character and conduct, it matters but comparatively little to one though he be misjudged by his acquaintances. I think that St. Paul took such a view. He was constantly misjudged by his own countrymen. And many a time he was unjustly judged even by Christian people. Note what he wrote in his first letter to the Corinthian Christians: "With me it is a very small thing that I should be judged of you, or of man's judgment." And then he added: "He that judgeth me is the Lord." In the midst of all false judgments by men he was consoled by the thought that his Infinite Lord was his Judge. That made Paul brave. It reconciled him to the pangs produced by the undeserved and ill judgments of men. Let us rejoice in the same strengthening truth.

It is no great matter to associate with the good and gentle; for this is naturally pleasing to all, and everyone willingly enjoyeth peace, and loveth those that agree with him. But to be able to live peaceably with hard and perverse persons, or with the disorderly, or with such as go contrary to us, is a most commendable and manly thing.—*Thomas à Kempis*.

OPENING OF THE PAN-ANGLICAN CONGRESS

Service of Intercession, Followed by
Social Festivities

"PILGRIMS" BANQUET PRELATES AT THE SAVOY

Important Moral and Religious Subjects Discussed

AMERICAN CLERGY TAKE ACTIVE PART

The Living Church News Bureau
London, June 16, 1908

AT noon yesterday in Westminster Abbey the Pan-Anglican Congress opened with a service of Intercession for the blessing of Almighty God upon the work of the Congress. In compliance with the request of the Congress Committee earlier in the day, the Holy Sacrifice of the Eucharist with special intention for the Congress was offered in a central church in each Deanery in London. The opening service at Westminster Abbey was for members of the Congress only, and yet that collegiate church, spacious though it is in its choir and transepts, nave and aisles, was inadequate for the accommodation of all those attending, and another service was held in the adjoining church of St. Margaret's, where Bishop Montgomery officiated. The service began with the chanting of the *Misere Mei, Deus*, followed by the first part of the Litany, with the addition of the following special suffrage: "That it may please Thee to grant unto this Congress, now assembled, the inspiration of Thy Holy Spirit, that in wisdom and love it may labor fruitfully for the advancement of Thy kingdom upon earth." Following the Litany came the special prayer, also intoned by the Precentor (Canon Daniell Bainbridge). After an anthem, the Dean of Westminster recited in the pulpit a special form of Bidding Prayer, the seven clauses of which dealt with various sections of the work of the Congress, and a pause for about 90 seconds was made after each clause for silent prayer. This was a particularly impressive feature of the service. The hymn, "O Holy Ghost, Thy people bless," was afterward sung, and then the Archbishop of Canterbury dismissed the congregation with his blessing.

SOCIAL FESTIVITIES MARK THE OPENING DAY.

The opening day of the Congress was otherwise largely devoted to social festivities. At the Hotel Métropole the Church of England Temperance Society entertained fifty-eight Bishops to breakfast. The Bishop of London, who presided, said he welcomed the guests not merely as Bishops, but as workers in the temperance cause. Brief speeches in reply were made by the Bishop of Montreal and the Bishop of North Carolina. In the afternoon took place the official reception of the Congress by Lord Strathcona at his magnificent country seat at Knebworth, in Hertfordshire. The guests, to the number of about 5,000, were conveyed from King's Cross to Knebworth station in eleven special trains, and thence to the mansion, nearly two miles distant, by brakes and carriages. A number of noted military bands played in the grounds. Refreshments were served from tents on the broad, rich lawns. Evening receptions were given by the Marchioness of Salisbury, at her town house in Arlington Street, and by Lady Brassey, at 24 Park Lane.

The "Pilgrims" gave a banquet last evening at the Savoy Hotel to the prelates attending the Congress. Lord Curzon of Kedleston, who presided, before proposing the joint health of the King and the President of the United States, read a telegram which he had received from Field Marshal Earl Roberts, president of this club. Lord Roberts said: "Will you please inform the distinguished members of the Pan-Anglican Congress this evening how pleased I am that the Pilgrims should be the first to have the honor of entertaining them in London, and how much I regret not being able to be with them?" The Prime Minister, Mr. Asquith, proposed the chief toast of the evening, "Our Guests," coupled with the names of the Bishop of Missouri and the Archbishop of Rupert's Land. The theme of his "lay sermon" was the Church's work in the movement of reconciliatory forces among the nations of the world. He thought he should carry a great deal of lay opinion, and also of clerical opinion, with him, when he said that it would be "a lost opportunity if such an assemblage as we have now in London were to separate without contributing to that better mutual understanding between men: to the growth of the common corporate sense of one-ness which is the best safeguard for the peace of the world." In responding, the Bishop of Missouri, who was warmly received, said that brotherliness existed between Great Britain and the United States, "and the tasted salt of that evening's meal certified that, and was typical of the brotherliness which

bound minds and hearts all over the world." The Archbishop of Rupert's Land also responded, and in the course of his remarks created much merriment by saying that in Saskatchewan there was a town named Asquith, and that it, too, had its Education question.

IMPORTANT SUBJECTS DISCUSSED THE SECOND DAY.

June 16th was the real opening day of the Congress, which entered in good earnest on its important work. The average of the speaking was decidedly high, a large proportion of both papers and addresses being the utterances of experts on their respective subjects. The audiences were large and followed the discussions with closest attention.

Perhaps the greatest interest was aroused by the debates on marriage in Christendom and Heathendom respectively. The Rev. J. H. F. Peile, while thoroughly accepting the Church's law as to the indissolubility of the marriage tie and the prohibited degrees, holds some novel views. The Bishop of Albany described the prevalence in the United States of "the divorce habit," but made some welcome statements as to the growth of a better public opinion on the subject. Canon Tucker's account of the esteem in which marriage is held in Canada was consolatory by way of contrast.

Mr. G. W. E. Russell, in an impassioned speech, insisted on the maintenance of the Church's discipline as to marriage, quoting Mr. Gladstone with considerable effect. A paper by the Rev. E. Davis of Lowmoor, near Bradford, gave some disquieting statistics. He also showed that every year fewer marriages are performed with religious rites, while the proportion contracted at the registry office increases in a corresponding degree. Canon Brown, head of the Oxford Mission in Calcutta, complained that, on the question of remarrying divorced persons, there had been wobbling in high ecclesiastical quarters.

The afternoon discussion on "Marriage in Heathenism" produced a remarkable paper from the Bishop of St. John's, Kaffraria, in which he maintained that polygamy amongst the Bantu races is no mere instrument of self-indulgence, but rather the basis of their whole social order, but it is dying out. Canon Farquhar of Sierra Leone likewise pleaded for patient treatment of the natives of Africa on this question. Marriage in Japan was also dealt with in a paper by the Bishop of Tokio and in a speech by a Japanese cleric, the Rev. J. T. Imai, the general conclusion being that Japanese Christians are setting a good example to their neighbors.

In Section C the general subject of "Holy Orders" gave rise to two very practical debates. On the morning subject, "Vocation and Recruiting," the warden of St. Augustine's, Canterbury (the Rev. Dr. Murray), insisted on the importance of personal vocation. The Rev. Dr. Hayes of the New York Theological Seminary described the endowments offered to candidates, which "did not allow them to live in luxury, or to play like young barbarians." Amongst other helpful speeches was one from the Rev. Cyril Bickersteth, the head of the Mirfield Seminary, who said they had now in training sixty candidates selected out of ten times that number of applicants. The afternoon conference on "Training" was marked by an interesting comparison of methods in Ireland, Australia, South Africa, and America.

FORECAST OF THE RESULTS OF CONGRESS AND CONFERENCE.

The secretary of the S. P. G. (Bishop Montgomery), in a communication to the *Guardian*, seems to foreshadow certain important results of the Congress and the subsequent Conference at Lambeth. The Congress, it is understood, will not be allowed to surcease with the year 1908, but is to be a decennial affair, assembling again in 1918. Meanwhile, in 1913, as Bishop Montgomery hopes it will be decided, there is to be a gathering at Lambeth of the Primates, Metropolitan, and Presiding Bishops from all parts of the Anglican Communion, accompanied, perhaps, by a few delegates, to plan out a programme for the Congress in 1918. Further, it is believed that the Church authorities throughout the Anglican Communion are bent on having meetings of the Bishops of each continent in turn, in order to get the fullest possible conspectus of the greatest needs of each continent in the first place.

It may be of interest to note that the *Daily Graphic* is issuing, from June 15th to June 23rd, a daily Illustrated Supplement devoted to the proceedings of the Pan-Anglican Congress.

J. G. HALL.

The Thank Offering presented at St. Paul's Cathedral on St. John Baptist's day amounted to \$1,250,000.

VALUABLE GIFT TO THE DIOCESE OF NEW YORK

Its Availability and Adaptability Under Consideration

MEN'S CLUB STARTED AT THE CATHEDRAL

Metropolitan Religious and Benevolent Activities

The Living Church News Bureau (New York, June 29, 1908)

MRS. JOSEPH HOWLAND, widow of General Joseph Howland, of Matteawan, Dutchess county, has made a formal offer of her handsome estate, known as Tioronda, Matteawan, to the diocese for use as a diocesan institution.

The estate contains 225 acres, upon which there is a mansion, built of red and yellow brick and brown stone. At the time of its erection, in 1861, it was considered one of the most handsome residences on the Hudson river. One of its special features is a large and magnificently decorated music room containing a pipe organ which cost \$30,000. The architect was F. C. Withers, of the firm of Vaux & Withers. Lawns and pleasure grounds were laid out by H. W. Sargeant, at that time the owner of Wodnethe, a handsome estate near by. There are several outbuildings in keeping with an estate of this character. It is said that the estate cost General Howland \$300,000.

This property is being considered and its best adaptability is being determined. The results will be communicated to Bishop Greer when he returns in the fall. It is thought that a large sum of money will be needed to make the property available for Church institutional work.

A CATHEDRAL MEN'S CLUB.

Canon Voorhis has started a men's club with forty members. All the men regard the Cathedral as their church home. This new movement will undoubtedly re-open the question of having parochial agencies at the Cathedral. A prominent layman says that Bishop Potter has always opposed such ventures into parish life; that Bishop Greer approves, if there is a real need for them. Some time ago there was an application made for the use of Synod Hall on Sunday afternoons so that a neighborhood Sunday school might be gathered in. It was then denied; it may now be granted.

THE CHURCH TO GO TO HOTELS.

The Rev. Dr. James B. Wasson, Chaplain to Strangers, under the auspices of St. Thomas' Church, has arranged to hold several Sunday night meetings in various hotels during the summer, in order to reach non-Church people.

THE SEABURY CONFERENCE OF 1908.

Arrangements and details have now been completed. A few rooms in St. Faith's School and a few private rooms in the neighborhood only remain to be filled. On the two Sunday afternoons of the conference there will be out-of-door services. On July 12th, the Rev. Fr. Officer, O.H.C., will preach; the Rev. C. B. Ackley of St. Bartholomew's Church, this city, is the preacher on the 19th. The registration is particularly encouraging. More mission study teachers are enrolled for instruction than in any previous year.

NEEDS OF THE CITY'S SICK.

The Seaside Hospital of St. John's Guild, at New Dorp, Staten Island, has been open for twenty-five days this season. The number of patients has been 596; never before has there been so many in June. The causes of the prevailing sickness and disability are said by the physicians to be lack of food and other results of hard times, bringing on run-down conditions from semi-starvation, and extreme poverty.

The floating hospital begins its trips on July 6th. The management expects to have a heavy season, so the staff of nurses had to be increased. The money in hand for current expenses is nearly equal to that of last year, but as provisions are at least 20 per cent. higher, and indications point to not less than 33½ per cent. increase of applications, there is great need of increased contributions.

A writer in a to-day's New York newspaper, appealing for another society for the aid of the poor and indigent, remarks that they need to have \$40,000 between now and next October. That usually in June about 1,500 persons are under the care of the Society for Improving the Condition of the Poor, this year between five and six thousand are on the society's books. The same conditions are to be found in the problems of St. John's Guild. While certain organs have attempted to discredit the

reports of the starving public school children in certain quarters of the city, people who work in such localities, who observe the faces of the adults and children and the number of idle men in the parks and other public places, need no argument to convince them that there is much acute suffering in this city at this time because of the scarcity of employment.

SUMMER SERVICES.

Special schedules of services for the summer in several churches have been prepared and are published for the benefit of Church people passing through the city.

At old Trinity, the vicar will stay in residence up to July 15th, then the Rev. R. H. Starr, formerly of Sewanee, will be the preacher till September 15th. Services early, and at 10:30 in the morning. This is also the hour at St. Paul's chapel. Evening Prayer at 3:30 in Old Trinity; at 7:30 in St. Paul's. The midday hour in other New York churches and chapels is usually eleven.

At St. Paul's chapel the hymn service will be continued during the summer on Tuesdays at 12:05; the Litany on Wednesdays and Fridays at the same noon hour; the Holy Communion on Thursdays at noon.

The four o'clock service will be omitted at St. Thomas' Church on Sunday afternoons. During July the Sunday morning preacher will be the Rev. Dr. F. S. Cookman; in August, the Rev. Dr. James B. Wasson. The rector is spending the summer at Lake George; he is coming back in September.

The preachers at St. Bartholomew's, morning only, will be: Canon Barry of Nashotah until July 19th; then the Rev. J. Stewart Holden of St. Paul's Church, Portman Square, London. This distinguished visitor also preaches at the vesper service in St. Paul's Chapel, Columbia University, while staying in the city. He came to this country primarily to speak at the Northfield conferences. The Rev. Canon Peters will preach at the open-air service on the lawn at the Cathedral of St. John the Divine on July 5th. The Rev. William Wilkinson is scheduled for the following Sundays until midsummer. Instrumental accompaniment to the hymn singing will be furnished by a band from the Italian mission of St. Ambrose, on East 111th Street.

At Grace Church, Broadway and Tenth Street, the daily offices are reduced in the summer to Wednesdays and Fridays at 12:30. The Rev. Carl Reiland preaches on Sundays most of the summer.

The Sunday second services at Christ Church, Broadway and Seventy-first Street, have usually been omitted in summer. This year however they will be held at 5 o'clock. Two students of the Commons will be present and assist.

In Holy Trinity and St. Andrew's, in the Harlem district, the services will be maintained at the usual hours.

TENTH ANNIVERSARY OF THE CHAPEL OF THE REDEEMER.

The congregation of the Chapel of the Redeemer, Lincoln Park, celebrated its tenth anniversary Friday evening, June 5th. The first service was held on Trinity Sunday, June 5, 1898, and was conducted by the Rev. James E. Freeman, rector of St. Andrew's Memorial Church, with the assistance of Mr. Charles A. Ashmead, divinity student and lay reader. The place was a vacant house, corner of Hancock Avenue and the old Lawrence Street. Services continued to be held there about three years, when, through the kindness of Mr. William A. Duer, the use was secured of the old farmhouse on Tibbets Road. This building was put in condition for use through the liberality of Mrs. William F. Cochran, and continued to be the Lincoln Park chapel until Sunday, June 26, 1904, when the present permanent building became the center of religious work as the Chapel of the Redeemer. This building was the generous gift of Mrs. Cochran, the site being donated by the Valley Farms Company, through the instrumentality of Mr. Duer.

GIVE NO QUARTER to those whose vices which are of thine inward family and, having a root in thy temper, plead right and propriety in thee. Examine well thy complexional inclinations. Raise early batteries against those strongholds, built upon the rock of nature, and make this a great part of the militia of thy life. The politic nature of vice must be opposed by policy, and therefore wiser honesties project and plot against sin; wherein, notwithstanding, we are not to rest in generals, or the trite stratagems of art. That may succeed with one temper, which may prove successful with another. There is no community or commonwealth of virtue, every one must study their own economy, and erect these rules unto the figure himself.—*Sir Thomas Browne.*

CONFRATERNITY OF THE BLESSED SACRAMENT

Fortieth Annual Council and Service Held in New York

NEW YORK, June 27, 1908.

THE fortieth annual festival of the Confraternity of the Blessed Sacrament, the annual council meeting, and a conference were held at the Church of the Redeemer on Thursday morning. A solemn procession of clergy, about twenty forming the choir, the sacred ministers, and the Bishop Coadjutor of Fond du Lac proceeded through the nave, which was well filled with clergy, lay associates, and other worshippers. The following clergy officiated: Celebrant, the Rev. William W. Davis, rector of the parish; deacon, the Rev. Frederic W. Davis; sub-deacon, the Rev. Edward P. Hooper; deacons of honor, the Rev. G. F. S. Moore and the Rev. M. M. Day; master of ceremonies, the Rev. R. R. Upjohn; rector of the choir, the Rev. Dr. George Clark Houghton; cantors, the Rev. Augustine Elmen-dorf and the Rev. William M. Mitcham; organist, the Rev. George Herbert Dennison. The hymns and Merbecke's Creed were well sung by the choir and congregation. Dr. Weller's sermon was full of good things, especially his admonition to Catholic people to retain the belief in the nearness of God's presence, especially in the Sacrament of the altar, but at the same time not to neglect those other aspects of the divine service which the Evangelicals insisted upon.

At the meeting which was held in the afternoon in the crypt, the following officers were elected: Right Rev. C. C. Grafton, superior-general; Rev. E. B. Taylor, M.A., secretary-general; Rev. C. P. A. Burnett, M.A., treasurer-general. Council, the superiors of the thirty-seven wards, and the following Bishops and priests: Right Rev. William Walter Webb, Milwaukee; Right Rev. R. H. Weller, Coadjutor of Fond du Lac; Rev. Messrs. F. M. Clendenin, D.D., George C. Houghton, D.D., John Sword, J. O. S. Huntington, O.H.C., H. Page Dyer, J. H. Townsend, F. A. Sanborn, W. M. Mitcham, R. R. Upjohn, G. E. Magill, D. A. Bonnar, P. C. Pyle, J. A. Carr, F. S. Griffin, P. R. Fish, R. Mackellar, A. E. G. Jenner, and G. W. Lincoln.

There are now on the roll the names of 360 priests and about 2,000 lay associates. Grants of vestments, proper vessels for celebrating the Eucharist, oil stocks, etc., were made to nine different parishes and missions in the past year, and a good balance was left in the treasury. A committee was appointed to print and publish a paper on the Catholic doctrine of the Eucharist addressed especially to the clergy, one on the same subject for distribution among the laity, and one on the Anointing of the Sick.

Resolutions of courtesy were adopted by rising vote to the aged widow of the founder of St. Ignatius' parish, Dr. Ewer, to the Bishop of Fond du Lac, and to the rector, vestry, and ladies of the Church of the Redeemer for their hospitality.

A TRIBUTE TO THE PRAYER BOOK.

"UPON ITS LITERARY and constructive side I regard the venerable liturgy of this historic Christian Church as one of the few world-poems—the poems universal. It has been a growth, an exhalation, an apocalyptic cloud arisen 'with the prayers of the saints' from climes of the Hebrew, the Greek, the Roman, the Goth, to spread in time over half the world. It is the voice of human brotherhood, the blended voice of rich and poor, old and young, the wise and the simple, the statesman, and the peasant; the brotherhood of an age which, knowing little, comprehending little, could have no refuge save trust in the oracles through which a just and merciful Protector, a pervading Spirit, a living Mediator and Consoler, has been revealed. It is lyrical from first to last, with perfect and melodious forms of human speech. Its chants, its anthems, its songs of praise and hope and sorrow have allied to themselves impressive music from the originate and immemorial past and the enthralling strains of its inheritors. Its prayer are not only for all sorts and conditions of men, but for every stress of life which mankind must feel in common—in the household, or isolated, or in a tribal and national effort, and in calamity, and repentance and thanksgiving. Its wisdom is forever old and perpetually new; its calendar celebrates all seasons of the rolling year; its narrative is of the simplest, the most pathetic, the most rapturous and most ennobling life the world has known. There is no malefactor so wretched, no just man so perfect, as not to find his hope, his consolation, his lesson in this poem of poems. I have called it lyrical; it is dramatic in its structure and effect; it is an epic of the age of faith; but, in fact, as a piece of inclusive literature it has no counterpart, and can have no successor."—*Edmund Clarence Steadman.*

CHICAGO GIRLS' FRIENDLY SOCIETY'S ANNUAL SERVICE

An Account of the Organization's Religious and Educational Scope

SUCCESSFUL WORK AMONG THE DEAF AND DUMB

Parochial and Other Chicago Notes

The Living Church News Bureau
Chicago, June 29, 1908

DESPITE the warm weather, which was the hottest and most humid of the season thus far, there was a splendid attendance of members and associates of the Chicago branch of the Girls' Friendly Society at their twenty-first annual service, held at St. James' Church, Chicago, on the afternoon of the First Sunday after Trinity. There are twenty parish branches of the organization in this diocese, and to each has been assigned a different flower, to be worn by the members at these annual services. The delegates assembled in the commodious parish house of St. James', and taxed its capacity most thoroughly with their large numbers. The procession filed into the church after the choir and clergy, the congregation and delegates well filling the spacious interior. The rector of the parish, the Rev. Dr. James S. Stone, preached an impressive sermon, emphasizing the duty of friendliness in many of its phases. The offering of the afternoon was devoted to the Holiday House fund, as this delightful summer resting place, belonging to the Chicago Girls' Friendly Society, is now about to be reopened for the season. The music at this service was beautifully sung, and the service was a memorable one in every way.

The work of the society varies in different parishes, but they all have weekly meetings, excepting during July and August, and in many ways the officers and associates endeavor to be of helpfulness to the members, all of whom are self-supporting young women. When a member is married, she may affiliate with the married members, but she no longer continues as an active member in the society. In some parish branches a carefully prepared schedule of programmes for each meeting from September to July is made out at the commencement of each year, and these programmes include lectures, socials, musicales, parties of various kinds, such as those at Hallowe'en, at Thanksgiving time, Christmas time, Washington's Birthday, St. Valentine's Day, as well as picnics, and the like. There is a monthly corporate Holy Communion in many parishes for the G. F. S., though its active members are not limited to those who are communicants of the Church. Singing schools and classes in calisthenics and cooking and domestic science also figure in some of the programmes, and in one branch the president has organized a savings account, in the name of the society, and each girl receives from her 6 per cent. on any money which she will deposit in this account. This provides an incentive to save in even smaller sums than those which the Savings banks themselves will enter on their books.

WORK AMONG DEAF MUTES OF THE MIDDLE WEST.

The Rev. George F. Flick, who is the deaf mute missionary for the Northern Central district, which comprises much of the Middle West, has lately begun to publish a monthly paper, called *The Silent Churchman*, the June edition being the second number of the first volume. Mr. Flick resides in Chicago, at 1059 East Fifty-fifth Street, and conducts regular services at Grace Church chapel, on the south side, and at Epiphany chapel, on the west side, for deaf mutes. A well attended reception for his congregations was recently held at Grace parish house, at which several literary numbers from Scott and Tennyson were given in the sign language, and were heartily applauded. Since February 1st, when Mr. Flick began his work in Chicago, he has held over forty services, has baptized two infants, and has presented three candidates for Confirmation. There are now six districts of this deaf mute mission, the Rev. C. Orvis Dantzer, being the general missionary for the Eastern Pennsylvania district, the Rev. Dr. John Chamberlain and the Rev. John H. Keiser being in charge of the new York district, the Rev. Oliver J. Whildin being likewise at work in the southern dioceses, the Rev. Austin W. Mann in the Mid-Western district, the Rev. James H. Cloud of St. Louis in the Western district, and the Rev. George F. Flick in the Northern Central district. *The Silent Churchman* publishes reports of the special features of work being done in all these districts, and the reports show that much successful work is being done for these afflicted people, in the deepening of their spiritual life, as well as in furthering their social organization. Not until the arrival of the Rev.

G. F. Flick last February has a deaf mute missionary of the Church resided in Chicago. The work in this city is sure to increase, now that there is a resident priest here to take charge of this mission.

OPENING OF THE NEW ST. TIMOTHY'S CHURCH.

On Trinity Sunday, June 14th, the new St. Timothy's Church, corner of Monticello and Chicago Avenues, was opened for its first services. The Rev. E. J. Randall celebrated the Holy Eucharist at 8:15 A. M., and there was a second celebration at 11 A. M., with a sermon by Dean De Witt, of the Western Theological Seminary. The children's service was held at 3 P. M., by the Rev. E. J. Randall, and the day's worship closed with Evening Prayer at 7:45 o'clock. The cost of the building has been about \$5,000, and the mission has raised all of this money except a grant of \$1,000 from the diocesan board of missions, and a loan of \$2,000, which still rests as a debt upon the property. The lots have also been fully paid for. A largely attended reception was held on the evening of Wednesday, June 17th. This mission is located in a new and growing part of the west side, and is bound to increase rapidly, now that the new church has been erected.

THE DIOCESAN CONVENTION JOURNAL.

The Rev. E. H. Merriman, rector at Hinsdale, and assistant secretary of the diocesan convention, has been working so rapidly and effectively on the reports of the recent annual convention that the *Journal* will be published several weeks earlier than usual this year. The volume will be furnished, for the first time, with a complete and ample index, so that any report, vote, or appointment can be readily found by any reader. This will be a great convenience in the handling of the volume, for the *Journal* of this diocese's convention has grown within recent years to be a pamphlet of considerable size. Last year's numbered 200 pages.

GROWTH OF THE CHURCH OF THE ATONEMENT, EDGEWATER.

Trinity Sunday was the fifth anniversary of the rectorate of the Rev. C. E. Deuel at the Church of the Atonement, Edgewater. In spite of the many changes and continual removals which seem to be incidental to parish life in nearly all parts of Chicago, and even in the suburbs, there has been a gratifying increase all along the line, in the Church of the Atonement, during these five years. The number of families has grown from 138 to 255, and the souls connected with the parish have increased from about 500 to 935; the communicant list has risen from 245 to 390. The Sunday school has also grown from about 90 to 180 in membership. Within these five years no less than eight religious organizations have begun work in Edgewater, within a mile of the Church of the Atonement, each with its Sunday school, thus making the growth in this parish's Sunday school even more noteworthy, for children will not usually go far to attend any Sunday school, in the city, since they are accustomed to go but short distances to their day-schools. There have been 383 services during the past year, 117 of which have been celebrations of the Holy Eucharist. The equipment of the Church has recently been improved by the gift of a water-motor for the organ, this present having been announced at Easter-tide, through the generosity of a parishioner.

PAROCHIAL NOTES.

On the evening of the Second Sunday after Trinity, the last Sunday in June, a special service was held at the Church of the Epiphany, to which the graduating classes of the four high schools and academies of the west side were invited.

One of the most ample service lists in the diocese is that provided by the clergy of the Church of the Redeemer (the Rev. S. B. Blunt, rector). During the recent convention year there were 1,363 services held in this Church, of which 477 were celebrations of the Holy Eucharist. There are now 619 communicants in the Church of the Redeemer, a net gain of 79 during the year. Of these, 46 were added by confirmation. There were 60 baptisms, of which 26 were of adult candidates, or of those of "riper years." The total disbursements for the year were \$12,677, of which \$1,760 was for extra-parochial purposes.

For the first time in its recent history, the organized workers of St. Thomas' (colored) Church, Chicago, held a special service to signalize the closing of their year's work. This service was held in the church on Thursday evening, June 25th, and was attended by a large congregation, in which nearly every member of the various guilds, schools, clubs, committees, and societies connected with the church was present. The service was choral Evensong, the sermon being by the Rev. Dr. John Henry Hopkins, rector of Epiphany Church. After the service,

a reception was held in the commodious guild rooms, the members of each organization being decorated with a different badge. The Rev. J. B. Massiah has accomplished a remarkable work at St. Thomas' Church during the comparatively brief period since he became priest-in-charge, and the prospects are that St. Thomas' will become a self-supporting parish before long. It is one of the churches which is always thronged to the doors every Sunday morning at the weekly choral Holy Eucharist at 11 o'clock, which celebration is always preceded by an early Holy Communion, and by a 10:30 o'clock service of Morning Prayer. St. Thomas' is also fortunate in having an excellent vested choir, especially among the men's voices.

TERTIUS.

THE MONTANA DIOCESAN CONVENTION

Place of Meeting Changed at the Last Moment

THE BISHOP SAYS CANON NINETEEN IS RESTRICTIVE

THE fifth Convention was held in St. Peter's Church, Helena, from June 21st to 24th inclusive, the last day being Woman's Day. Owing to the washouts on the railways, plans to hold the Convention at Missoula were changed at the last moment. The Convention preacher was the Rev. J. W. Attwood of Deer Lodge. The Rev. F. B. Lewis of Bozeman was re-elected secretary.

The following were elected on the Standing Committee: the Rev. Messrs. S. C. Blackiston (Pres.), S. D. Hooker, F. R. Bateman, and Messrs. R. H. Paxton, Frank Kennedy (Sec.), and W. C. Messias. Papers were read on "Special Methods of Work" and "Special Services," by the Rev. C. N. Williams and Rev. F. R. Bateman respectively, and led to interesting discussions.

MISSIONARY SERVICE AND BROTHERHOOD MEETING.

A missionary service was held, at which addresses were made by two laymen, Mr. W. C. Messias of Butte and Mr. E. C. Day of Helena. Both were strong, inspiring, masterly addresses worthy of being printed and circulated broadcast.

A Local Assembly of the Brotherhood of St. Andrew of Montana was held under the presidency of Mr. E. C. Day, and plans were made for special Brotherhood services at the next Convention. A committee was appointed to consider and report to the next Convention on the subject of pensions for the clergy on retirement.

There were also suggestions looking to the employment of a general missionary and a travelling representative of the Woman's Auxiliary.

The Bishop's address was optimistic and encouraging and denoted substantial increases in the number of confirmations and in the discharge of missionary obligations.

SUFFRAGAN BISHOPS.

Speaking on the subject of Suffragan Bishops, the Bishop said the matter rests with the South first of all for solution. "When they know what they want, I am sure the Northern dioceses will be ready to help them get it. But it was a genuine missionary spirit that moved the members of both houses to give so much time to the discussion and the attempted solution of this question."

After speaking of the part of the laymen in the work of the Church and stating that three chapters of the Brotherhood of St. Andrew have been organized in the diocese, the Bishop spoke of the amendment to Canon 19, saying in part:

THE BISHOP ON CANON NINETEEN.

"Some are thinking that this is a little cloud no bigger than a man's hand, which nevertheless threatens to darken the whole horizon of the Church. On the contrary, it seems to me to be a ray of light which may help to pierce and dissipate some mists that now obscure our vision. How so small a thing could cause so much discussion and disturbance I cannot understand. . . . What is this amendment? Merely a permission to the Bishop to allow 'Christian men, who are not ministers of this Church, to make addresses on special occasions. It is said that it is unconstitutional. But why, or how, or where? It does not contradict the Constitution, which stands as a sort of preface to our body of canons; for that Constitution says nothing about any such question. It does not contradict the Preface to our Ordination Office. No Bishop would have voted for it if he had thought for a moment that it did. It does not contradict the Ordination Office itself any more than the canon on lay readers is a contradiction; for lay readers are allowed to make addresses under certain prescribed conditions. Throughout the Christian ages laymen have preached. To-day, laymen are doing some of the best preaching that is done. I hope they will continue to preach as long as the Church lasts. No doubt this amendment is restrictive, not expansive. I wish it were not restrictive. I should gladly have voted for the amendment as it first passed in the House of Deputies. But I believe in strict obedience on the part of Bishops and rectors to all canons of the Church and all rubrics

of the Prayer Book. We have no right to change the plain meaning of canons to suit our own fancies, or violate rubrics to accommodate our own taste. Therefore the plain, fair meaning of Canon 19 will be followed by the Bishop of Montana, and I am sure that his clergy will follow the same rule. But it is said that violations of this amendment have taken place in different parts of the Church. That may be so. But if it is so, I am not at all sure that harm has come from it except through the publicity that has been given in recording those violations. Not all will be careful and conscientious in such matters. I had hoped that the mind of the Church was broadening in regard to such things. This experience puts a damper on such hopes. So far as I know, the objections to this amendment have come from a class of Churchmen who have not been careful in their observance of either canons or rubrics. . . . I do not mean that we are to imperil the Faith, or abandon the Creeds, or cut the Ordination Office out of our Prayer Book. These are the treasures we have inherited, and for whose preservation we are responsible. The substance of them is wonderfully expressed in the pronouncement called the Quadrilateral adopted in 1886 by the American Church. There we stand, and from that foundation we can never be moved. But if there is liberty allowed on one side, there must be also on the other. Because there is a movement to-day toward Christian unity such as has not been seen for centuries, because it is possible that our branch of the Church may be able to wield a strong influence in reuniting a divided Christendom, we ought to be wise in our day and generation and do all we can toward the accomplishment of such a grand purpose. For that reason I am glad that we have the amendment to Canon 19. I hope we shall never recede from it, but rather that its scope may be enlarged. Indeed I should be quite willing to see the whole canon repealed, and have the matters to which it refers left entirely in the hands of the Bishops."

ENVY.

BY CYRUS MENDENHALL.

HERE are individuals so unfortunate in disposition as to be actually pained when any one is praised in their presence. Another's prosperity or popularity causes no joy; their downfall or loss is much better endured. Such persons would not enjoy heaven did they not comfort themselves with the thought that most of people will be writhing in a less favorable locality. I think it was Josh Billings who said, in his unique way: "It is not so much the comfort and convenience of owning a fine carriage that makes it desirable, but it is the knowledge that the other fellow hasn't any." We are forced to admit that there is some truth in the thought. One has said: "There is nothing so universally commended as a fine day. The reason is, that people can commend it without envy." The envious person is sure to be unhappy if another does well or stands well. Such a character Spenser describes:

"And if she haft of any good to beare,
That had to any happily betid,
Then would she inwardly fret, and grieve and teare
Her flesh for fellesse, which she inward had;
But if she heard of ill that any did
Or harm that any had, then would she make
Great cheer, like one unto a banque bld:
And in another's loss great pleasure take,
As if she had got thereby and gayned a state."

Sin in any form deceives its victim. This sin is particularly deceptive. The envious person somehow persuades himself that whatever is detracted from another's worth raises him. Can he by a look, or hint, or word, or by "faint praise damn" his rival, he imagines he is exalted thereby.

What a delusion!

There are those who are wise in many directions, but otherwise in this. Clergymen are not all exempt. Praise some one, speak of his good work in the parish, and the good word will be offset by a bit of gossip or needless criticism. One is heterodox, another not Churchly, this one ritualistic, that one sensational, the other prosy, no matter how pure or eloquent, or efficient in given lines of work, some flaw, some blot is mentioned—unless he is dead.

There is consolation for all. If we can have the privilege of reading our own obituary notices, we shall be so happy to learn what people really did think of us that all unkind, unjust, uncalled for utterances will be forgotten.

"Envy feeds upon the living,
After death it ceases."

Put away "all wickedness, and all guile, and hypocrisies, and envies, and evil speakings," cultivate charity, for it "envieth not," and thus love one another from the heart fervently.

Helps on the **Sunday School Lessons**

JOINT DIOCESAN SERIES
SUBJECT.—Bible Characters
BY THE REV. ELMER E. LOFSTROM

SOLOMON BUILDS THE TEMPLE.

FOR THE FOURTH SUNDAY AFTER TRINITY.

Catechism: VI. Summary. Text: Heb. 2:20.

Scripture: II. Chron. 6:16.

LET the teacher read the entire story of the conception, planning, and building of the Temple. The different parts of the story might well be assigned to the pupils the week before, suggesting that they find out who first thought of building it (I Chron. 17:1-15); why he was not permitted to build it (I Chron. 22:2-19); who made the plans (28:11-21); how the money was raised (29:1-25); how the workmen were impressed with reverence for the great work (I Kings 6:7); who was the chief workman, and what were some of the beautiful things he made with his own hands (I Kings 7:13-51; II Chron. 2:1-18); why the site was chosen and why David would not accept it as a gift (II Chron. 3:1; II Sam. 24:10-25); when the first sacrifice to God was offered upon that spot (Gen. 22:1-19); what were the measurements of the Temple, and of its parts, the Porch, the Holy Place, and the Most Holy Place, allowing 18 inches for a cubit (I Kings 6:2, 3, 17; II Chron. 3:3, 4, 8); how it became a Temple all in a moment (II Chron. 5:1-14); how the people were expected to use it (II Chron. 6:21-42); what its effect was expected to be upon the people (II Kings 8:54-60); and upon what condition it would be a blessing to king and people (II Kings 9:1-9; II Chron. 7:11-22).

This work is preliminary, and if well done will give a true impression of the magnitude of the work, and the carefulness with which it was done. Notice that after the Temple was completed in every part, the Holy Ark which had rested in the Tabernacle through all the years of their wanderings in the wilderness, and since that time, was brought and placed in the most Holy Place. The Tabernacle itself, together with the sacred vessels belonging to it, which had been at Gibeon, were also brought into the Temple. The Ark and these sacred relics were carried in solemn procession as part of the ceremonies attending the dedication of the Temple. It was when the Ark had been placed within the Veil and the priests who carried it had withdrawn, that the glory of the Lord filled the house of God. Just after this striking proof of God's acceptance of the gift, King Solomon took the part in the service recounted in the lesson.

There are a few phrases which may need explaining. The "thick darkness" refers to such statements as Exod. 19:9, 16, 18; Deut. 4:11 etc. It may also have some allusion to the fact that in the Tabernacle, and presumably in the Temple also, the inner sanctuary or Holy of Holies was without windows. The cloud of Glory had come down to the Temple. Solomon offers the house as a place of permanent abode for the Lord upon the earth. The promise to David referred to is given in full in II Sam. 7:1-17. No wonder Solomon, kneeling before this beautiful creation, realized that God keeps His promises. The "covenant of the Lord" referred to as being within the Ark refers to the ten tables of stone whereon were written the Ten Commandments. See Exod. 34:28; 40:20. It ought also to be explained that the "altar of the Lord" was the brazen altar of burnt offering, which stood before the Porch and was not within the Temple itself. Between it and the Porch was the Laver. In the Holy Place were the Table of Shew-bread, the Golden Candlestick, and the Golden Altar of Incense. In the Holy of Holies was the Ark, the lid of which was the Mercy Seat with the golden cherubim between which rested the Shekinah, or cloud of glory, which had now come down.

All the people had an added interest in the service of the day because they had had part in building it. In the days of David they had given willingly and with perfect hearts that the treasure might be raised. For the last seven years and more they had helped King Solomon as the temple planned by King David became a reality. The building of this material temple is typical, to us, of the rearing of the spiritual Temple of God's people. We all ought to have a share in building it. In all of God's work it is our right and privilege to claim a share. It will mean very little to us unless we do. In the older classes,

let the teacher bring out in a personal way the importance of each one growing up to assume his or her share of responsibilities in the Church. There is a work awaiting the Church more wonderful and magnificent than any that has yet been done. Yet it cannot be done by great leaders. It must be done by all the friends of the Lord Jesus working together, and giving each his share gladly and willingly.

We have noticed in a previous lesson that it was not until the time of David that the nation became unified. The Temple did more than anything else to preserve this national feeling. The people took a just pride in the beautiful Temple. Every man was expected to come there to worship at least once a year. This brought the tribes into contact with each other as nothing else could have done. At the same time it reminded them that they were not like the other nations of the world. They were not the subjects of a king only, but among them dwelt the King of kings and Lord of lords. They were expected to be a holy nation. The Temple was made holy by the fact that God dwelt there, and the people also were conscious of a consecration because the unseen but living God had his dwelling among them.

Wherever the people were, no matter how far from Jerusalem, they turned toward the Temple when they worshipped God. This reminded them continually of the fact that God was present with them and was dwelling among them. God's presence with His people is more real now than of old. When Jesus was born God was made flesh and made His dwelling with us. When the Temple of the Body of Jesus Christ was destroyed, He rose again from the dead, and made it possible for all His disciples to be joined to His spiritual Body. It is this spiritual Temple which has taken the place of the old Jewish Temple. God the Holy Spirit makes that Temple His dwelling place. We rightly build churches which we set apart and hallow from all worldly uses, and use them only for the worship of God. But the building without God is nothing. He is made manifest through His disciples. Study such passages as I. Cor. 3:16, 17; 6:19; Eph. 2:19-21.

We might well bring out, in connection with this lesson, the importance of having everything *genuine*. This is illustrated by the gold and precious stones which were used so freely in the Temple of Solomon. They were unweighed and uncounted. Men gave freely and without counting the cost. So in building a church it is considered out of the question still to make use of any kind of a sham. We ought never to put anything into the church which is not what it pretends to be. This applies to everything from a "veneer" to wall paper and artificial flowers. But it would be of little worth were it carried out only in material things. If shams would not be proper as material offerings to God, of much less value are spiritual offerings unless real and genuine.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE CHURCH AND THE SALOON.

To the Editor of The Living Church:

I DESIRE to point out what seems to me an inconsistency in the excellent article on the "Church and the Saloon," by Dean Selden P. Delany in the issue of June 20th. On the one hand the Dean says, in evident revolt from the extreme view of maintaining that the saloons are all right as they are: "The saloon is one of the greatest curses in our national life. It has wrecked thousands of homes through drunkenness; it has absorbed too large a share of the earnings of the workingman, to the harm of his wife and children; it has lured innocent young girls to lives of shame; above all it has poisoned our political life, for the saloon has been the center of operation for all corrupt politicians, the clearing-house for the buyers and sellers of votes, the meeting-place for all nefarious plotters against the public good." This is a severe arraignment, but I judge none too severe.

In the next paragraph, however, is a statement that seems to compromise the foregoing, and reveals the inconsistency. "Every one knows that there are many saloons that are perfectly orderly and law-abiding, where people go to drink their beer in peace with congenial companions, and where a drunkard is scarcely ever seen. It may be well to give such saloons a

chance, and see what the results will be, before we undertake to abolish all saloons."

Now are not these latter saloons included in the unqualified statement of the first-mentioned paragraph? If not, there should have been a modification of the wide-sweeping charge. But if they are so included, as the words would indicate, then how can some, however relatively exemplary, be excepted from the general budget? If the saloon as an institution is bad, it is so, not only from the overt immoral and criminal acts that flow from it, but from the essential potential badness of the thing itself.

Just as a person's religious life is judged, not so much from the refined outward appearance as from the new spiritual potency begotten by regeneration, so the saloon is to be judged, not by its relative harmlessness, but by its innate bent to harmfulness. And regeneration for the saloon would mean its destruction.

I heartily concur with the Dean in his characterization of the saloon as one of the greatest curses in our national life. I would, however, bring the second paragraph into harmony with it, by saying that, while there may be shades of difference in tone and outward respectability, they all stand or fall together, on account of the essential oneness in the very genius of the institution itself.

Faithfully,

Elyria, Ohio, June 22, 1908.

N. D. BIGELOW,

Rector St. Andrew's Church.

THE RECENT SERVICE AT MORRISTOWN.

To the Editor of *The Living Church*:

AFTER reading Mr. Osborne's letter in your last issue I feel that I ought to make a statement. I do not know that I am your Newark correspondent, but I sent you and the Bishop of Newark a clipping from our town paper, *The Jerseyman*, giving an account of the service at St. Peter's Church, which, in spite of Mr. Osborne's statement, is a true and correct one. The sectarian ministers did divide the service between them, and two laymen read the lessons, one of whom I know is not a communicant of our Church.

No, Mr. Osborne, I "do not see why any priest, wishing to hold such a service, should ask his Bishop's permission," for the very good reason that no Bishop of our beloved Church has the right to grant such permission, and no priest has the right to use the church to entertain his friends as he would in his own home.

No, sir, I am not a pervert or a pro-Romanist. I am just a Churchman, ready at all times to stand up for the faith of our Church.

If Mr. Osborne forgets . . . he ought at least to remember that he is a priest.

Faithfully yours,

Morristown, N. J., June 23, 1908.

JAMES BARBER.

SUMMER CLOSING OF SUNDAY SCHOOLS.

To the Editor of *The Living Church*:

THE article on "Sunday School Attendance and Church Attendance" in the issue for June 27th, is instructive and opportune. Even if there is no canon authorizing the Sunday school, as a part of our Church's system, there is at least a rubric at the end of the Church Catechism in the Prayer Book which amounts to the same thing. It is that the children shall be instructed in the Church Catechism. The minister may have helpers, ready, willing, and efficient, but it is his duty specially to "openly in the Church instruct or examine so many children," etc. So we see that the Prayer Book lays stress on the duty of the children being taught. It is bad enough that the children do not attend the regular services of the Church, and that they only attend the Sunday school, but when they do not attend the Church service, and also do not attend the Sunday school, the latter for the simple reason that the Sunday school has been closed for the summer, the prospect for the religious training of the children does not look very bright. How can they amid such neglectful surroundings become faithful members of the Church and in their turn lead and instruct others?

It is against this closing of the Sunday school a part of the summer that I would protest. The children do not cease to advance in age and in stature during these months. But they are not going to increase in spiritual wisdom and understanding so far as any Sunday school help is concerned! Are their minds going to be idle during these vacation months? Or, will Satan find work for them to do? We close the Sunday school and say: Come back next September and we will begin again. Are we sure they will all come back? What anchor is there to hold them

when we have cut the chain? But some will say: they all came back last year; we did not lose any. As well might a child importune his mother for permission to play with the fire because he did play with the fire yesterday and did not get burned. During the hot months of summer is Satan going to be a monk? Or is he going to take a vacation, too? Do the theatres and the saloons also take a vacation?

The children at this time have not got their regular secular school studies to learn. When they have their regular school lessons to work with, they are often kept so busy with getting these alone that their Sunday school lesson is often neglected and but poorly learned. But at this time of the year, with their day lessons off their mind, they could do some telling work if they were only given the chance and a little encouragement. I do not believe we are faithful shepherds as long as any one of us is persistently working to close up the Sunday school during the summer. It is one of the greatest follies of our time. It is a positive wrong to the children, many of whom would voluntarily attend the Sunday school regularly if they had their choice in the matter. It is unfaithfulness to the future welfare of the Church, and disloyalty to our Master and to our Christian profession. Leave the little children! We might rather leave the old men and women and make a special effort to look to the little children.

If the children do not attend the Church service and cannot have the chance of attending the Sunday school, what wonder is it that they take to desecrating the Lord's Day by going hither and thither and getting into worldly ways which will cling to them as they grow older? I know it is fashionable to close the Sunday school in some parishes, but it is a deplorable fashion, and one which the Church cannot get rid of too soon.

Racine, Wis.

LEWIS OSTENSON.

"INTO THE NEXT TOWNS."

To the Editor of *The Living Church*:

WHILE the Church waits, other religious bodies press forward, moved by these great missionary words of our Lord: "Let us go into the next towns, that I may preach there also."

It may be said, by way of excuse, that the Church has not the men and means for a large and aggressive missionary work. What can she do then but look to the rectors to give a portion of their time to "the next towns" and the country around. She needs rural parishes.

To one who has been a pioneer missionary for nearly forty years, the plan seems perfectly easy and practicable. If it had been adopted long ago, the Church would be stronger to-day. Places for services and illustrated lectures on Church history can be secured easily. These present good opportunities for the distribution of Prayer Books, and tracts of the right sort, and the securing of subscribers for Church papers, which help very much in missionary work.

In this work, which the Church greatly needs, the rector-missionary will have the assistance of devoted Churchmen and Churchwomen, desiring to show in an active way their love and loyalty by services and sermons, and forming Sunday schools and Bible classes, which may in time grow into parishes.

In going his rounds in this mind and heart broadening work, the missionary will find unshepherded Church people, and some of Church ancestry; and he will make many friends and acquaintances. This should result in increased attendance at the parish church, filling the places of those removing to the large cities. These removals have had a discouraging effect on many country rectors, without suggesting the remedy, which is to go "into the next towns and preach there also."

By all means, let us have many sermons in our churches on this great missionary text: "Let us go into the next towns, that I may preach there also."

AUSTIN W. MANN.

AN ORGANIZATION OF CATHOLIC LAYMEN.

To the Editor of *The Living Church*:

I AM glad to see by your New York letter that at the annual Council of the Clerical Union, a committee was appointed to consider ways and means for the organization of a Union to include laymen.

May I express a hope that the committee will find ways to organize such a Union? I know many men who will be glad to join such a society and help to defend the faith against the lawlessness in the Church of to-day. To my mind the weakness of the Catholic party is its lack of organization.

Morristown, N. J.,

Faithfully yours,

June 23, 1908.

JAMES BARBER.

LITERARY

THE WISDOM OF THE EAST.

The Wisdom of the East Series. Edited by L. Cranmer-Byng and Dr. S. A. Kapadia. Ten volumes. New York: E. P. Dutton & Co.

The ten volumes of this series so far published cover quite a wide range, dealing—as they do—with Zoroastrianism, Brahmanism, Buddhism, Confucianism, Taoism, and Mohammedanism. As might be expected, the little volumes are quite unequal in value; but, on the whole, the series may be recommended as generally accurate in scientific details and well adapted to popular use. The object of these little books, as given by the editors, is to “serve as ambassadors of good-will and understanding between the East and the West, the old world of Thought and the new of Action”; and they seem well calculated to accomplish this object. Each volume consists of two parts, an introduction and selections from the native literature of the subject or from the work discussed. The introductions are usually quite satisfactory, though one or two are quite inadequate; and the selections, while throwing considerable light on the subject of each particular volume, are not always chosen, in our opinion, with the best judgment. Occasionally we find the writers giving exaggerated estimates of the personages or religions they are discussing; but this is no more than might be expected of specialists, convinced of the supreme importance of their subject, or of enthusiasts bent on propaganda.

The series is indispensable for school, college, and public libraries. Students of Comparative Religion, whose limitations of purse, or time, would not permit the purchase or study of the larger and more expensive works on these subjects, will find the little volumes welcome and valuable helps. We sorely miss bibliographies, and would suggest the insertion of lists of standard works in the volumes yet to come and in the new editions of these volumes. As far as printing, paper, and binding go, the little books deserve the highest praise.

We are glad to have Dr. Kapadia, himself a Parsee, interpret for us the ancient Religion of Zoroaster, as he does in *The Teaching of Zoroaster and the Philosophy of the Parsi Religion*. He certainly makes the faith in Ahuramazda quite attractive, as he sets forth its central ethical teaching of purity and of the good thought, the good word, and the good deed. Naturally he yields to the temptation of overvaluing it and of claiming for it a higher antiquity than sound historical criticism would warrant. Zarathushtra may have lived 3,500 years ago; but history has not yet fixed this date. The earliest accounts of his religion come to us from the inscriptions of Darius I. (521-485 B. C.). It is also certain that the Zend Avesta, in its present shape, is not older than the fourth century A. D. Yet it is true that its language, and especially that of the Gathas, or hymns, is much older than this period. This faith ranks very high among natural religions. The second volume, *Brahma-Knowledge*, by L. D. Barnett, M.A., Litt.D., Professor of Sanskrit at University College, London, excellent as it is from the scholastic point of view, is not as suitable for popular use as are the other volumes. It reads very much like a synopsis of the professor's university lectures on this vast subject. A clearer statement of the leading ideas and ideals of Brahmanism, couched in untechnical language, would be more valuable to Western readers, unacquainted with the subject and its stupendous literature. Yet for students of the religion and philosophy of India, it is invaluable, as giving in brief compass all that is known on Brahmanism. *The Way of the Buddha*, by Herbert Baynes, M.R.A.S., is an excellent little manual of Buddhism. Free from all technical language, it sets forth the life of the founder and the development of the faith. It is noteworthy that Buddha “began without God and prayer,” and that Buddhism has become “an elaborate polytheism with a superstitious multiplication of collects.” What the Buddha taught was the eight-fold path that leads to Nirvana. Mr. Baynes makes it perfectly plain that Prince Siddhartha, the Buddha, was not a religious but a moral teacher. In many ways *The Sayings of Confucius*, by Lionel Giles, M.A., is a very good little manual, well written, popular, and giving sufficient information as to the life and ethics of Confucius, who flourished in the sixth century B. C. The main teachings are clearly set forth, and the whole system is well summed up in the modern phrase, “Virtue for virtue's sake.” Mr. Giles, however, ranks the sage far too high, when he puts him on a level with our Lord and Saviour, Jesus Christ. In *The Odes of Confucius*, by L. Cranmer-Byng, we have the collection of the odes in the Shi-King or Book of poetry. The oldest of these poems dates as far back as the eighteenth century B. C. The oldest were written almost in his own lifetime. Mr. Byng has given a fine introduction and a splendid translation. The poetical form, in which the English version appears, enhances its charm. *The Book of History*, by W. G. Old, M.R.A.S., which is the Shu-King of Confucius, is well worth attentive study. Mr. Old has given us a fine translation and prefaced it with a most valuable introduction. The period embraced is from 2356-1134 B. C. The rival system of Confucianism has always been Taoism. The great exponent of this religion was

Lao-Tzu, who flourished in the sixth century, B. C., being an older contemporary of Confucius. His teaching, expanded and to some extent modified, was set forth, two centuries after his death, by his disciple Chuang-Tzu. The ethics of this system are non-moral, the central teaching being adaptation to circumstances. In *Musings of a Chinese Mystic*, by Lionel Giles, M.A., Mr. Giles has given us an exceedingly helpful study of an important and difficult subject. *Arabic Wisdom*, by John Wortabed, M.D., contains a heterogeneous collection of Arabic sayings, taken from the Koran, and from “Proverbs” and “Tradition.” The introduction is sadly inadequate. Under the title, *The Persian Mystics—Jalálu'd-din Rumi*, by F. Hadland Davis, we have a charming little treatise on Sufism. The essentially poetical and mystical character of this Mohammedan heresy is well set forth. The sect of the Sufi has no creed or dogma, its whole teaching being Love, and God being given the title of “the Beloved.” The great poet who peculiarly voiced the opinion of the sect was Jalálu'd-din Rumi, who lived in the thirteenth century A. D. The tenth volume, *The Awakening of the Soul*, by Dr. Paul Brönnle, deals with the adventures of Hayy Ibn Yokdhan, the Arabic precursor of Robinson Crusoe, given in a romance of the twelfth century A. D. A Latin translation of this Arabic romance was much read in England by the learned in the seventeenth century. The story deals not only with the material but also with the spiritual development of the hero, who grows up from childhood to manhood on a desert island.

F. C. H. WENDEL.

MUSIC—ART—POETRY.

Grove's Dictionary of Music and Musicians. Edited by J. A. Fuller Maitland, M.A., F.S.A. In five volumes. Vol. IV.

In former notices of this work in these columns, account has been given of its original publication in four volumes, in 1878, and of the present enlargement and revision in six volumes. Much of the material for the betterment of the work was gathered by Sir George Grove himself, yet the extension has been carried far beyond his plan. There is scarcely anything of interest, relating to music, which is not described or discussed in these generous pages. Musical science, terms, instruments, styles, composers, compositions, all find place and adequate treatment. The five volumes will constitute a valuable musical library. Volume IV. carries the alphabet from Q to S inclusive.

Dr. Gore's sketch of Schubert is one of the most notable in the book. As illustrating the thoroughness and fullness of treatment given in this revision, the exposition of “Sonata” may be noted, extending over 30 pages; and “Song,” with its 80 pages, double column, large octavo.

Fifty Years of Modern Painting. Corot to Sargent. By J. E. Phythian. With eight illustrations in color and thirty-two in half-tone. New York: E. P. Dutton & Co. \$3.00 net.

The middle of the nineteenth century is taken as the beginning of a new period in the history of art. It marked the appearance of the Pre-Raphaelite Brotherhood in England, the discarding of the old traditions of dulness and triviality, and the bringing of art into closer relations with man and nature. In France, Corot was escaping from the pedantic conventionalities of the old school, and translating “the visible music of nature,” in form and color, upon canvas. It is interesting to note that the movement towards a new life of art, in England and France, was antithetic in aim and expression; on the one side of the Channel, seeking to picture the classical with minute and realistic fidelity; on the other side, to represent nature with poetical impressionism. The author's analysis of the spirit and merit of both of these schools is excellent, and nowhere, perhaps, can a better appreciation be found. He shows that both sides of the shield are worthy of study, that both were, in different ways, “a return to nature.”

In these studies of “Fifty Years of Modern Painting,” emphasis is laid upon British art, and the chapter on the course of Pre-Raphaelitism, as “a movement which has had a potent influence upon that art,” is most full and satisfactory. Following this is an admirable discussion of “Painting in France,” showing the reciprocal of influence in art tendencies in France and England. “Painting in other Countries,” and a general survey of “Painting in Great Britain,” complete the work, extending over nearly four hundred pages. The reproduction of many pictures not usually accessible to the student is a valuable feature of the book. There is a full index.

TWO HANDBOOKS of art lately received are of special value, one of these is *A Guide to the Paintings in the Churches and Minor Museums of Florence*, by Maud Cruttwell (E. P. Dutton & Co.), which is a companion to a former volume published last year. *A Guide to the Paintings in the Florentine Galleries*. We commended the latter and are glad now to commend the former. Florence is undoubtedly the art capital of the world. It is, indeed, a mistake which too many make of visiting the churches simply as though they were museums of art, nor need one do so to appreciate the art treasures that are within. As one studies this volume, with the small reproductions of many of the works of art to be found in Florentine churches, he sees again the treasures within the Badia, the Bargello, Santa Croce, and many another Florentine church, including the

chapels of the palaces, that have afforded so much pleasure in the actual seeing.

The other is an addition to the Popular Library of Art edited by Edward Garnett, the present volume being *Whistler*, by Bernhard Sickett (E. P. Dutton & Co. 75 cents). It is a pleasure to us to have American art recognized in this excellent series, and though one would hardly rate Whistler as the peer of the artists of older schools, he is, notwithstanding, a fit addition to that group remembered in this series. The volume is liberally illustrated.

A NEW BOOK of poetry containing much of value far beyond that of the average volume of new poetry is *Harps Hung Up in Babylon*, by Arthur Colton (Henry Holt & Co., New York, \$1.00). One wishes, even when he fears it is impossible, that it might even yet be feasible for a new poet to be recognized at his true worth, which would give Mr. Colton an enviable rank. Many of the poems contained in this volume have appeared in *The Atlantic* and other periodicals, and some of them are hardly surpassed even in the literature of the classic poets.

MISCELLANEOUS.

Diseases of Occupation. By Thomas Oliver, M.D., F.R.C.P., Physician, Royal Victoria Infirmary, Newcastle-Upon-Tyne; Professor of Physiology, Durham University. New York: E. P. Dutton & Co.

While there are many treatises on sanitary science which cover the subjects of public and personal hygiene quite thoroughly, there is a dearth of literature on some of the questions presented by the author in this most interesting and instructive volume.

Dr. Oliver speaks as one with authority, having held the position as medical expert on the Dangerous Trades Committee of the Home Office; Commissioner, with Professor Thorpe, of the Government Laboratory, to make a special inquiry into the matter of lead poisoning in potteries, those not only in England but on the Continent having been visited, with the result, through recommendations suggested, of a great decrease in plumbism among English operatives. He has also served on various other committees under direction of the Home Office.

The introductory chapter of Professor Oliver's book deals with the history of the rise and progress of the factory system in England, the evolution of legislation for the protection of employees, including the Workmen's Compensation Act of 1906, thus presenting a subject alike interesting to sanitarians, legislators, social betterment workers, health officers, as well as the medical profession generally. Indeed the author's presentation of the subject is so lucid, so important is the information contained in this treatise to those who work with their hands, that every public library, including the circulating libraries in factory towns, should aid in disseminating knowledge of such vast import to the working classes. N. A. P.

AN ADMIRABLE paper on *The Teaching Office of the Clergy* is published by the Bishop of Newark as *Newark Church Papers Number Two*. Bishop Lines treats his subject with unusual power, showing both the opportunities and limitations of the preaching office. He reminds the clergy that that office is not a lectureship on ethics, but is to be exercised through the preaching of the gospel and the ministering of the Word and sacraments. He has little use for "preachers' helps" and urges each clergyman to give the message that appeals to him. He wisely reminds them that "denunciation of the evils of the time may be overdone," and gives them a needed caution in regard to preaching on social topics and others of a controversial nature, in which few are able to preach with entire helpfulness. On the whole the paper is most excellent.

A LATE PUBLICATION in the interests of recruits for the ministry is *The Recruits Series, V.*, in which are contained suggestive papers on the Christian Ministry by the Rev. George Hodges, D.D., Bishop Nichols, President Wheeler of the University of California, and others. It is one of a series of publications in the same interest, which we are glad to commend. [Students' Recruits Movement, Box 109, Berkeley, Cal.]

TWO TIMELY pamphlets issued by the Charities Publication Committee, 105 East 22nd St., New York, are *First Steps in Organizing Playgrounds*, by Lee F. Hamner (10 cts.) and *The Field Day and Play Picnic for Country Children*, by Myron T. Scudder. The first of these is eminently practical, and suggests the system proposed for the city of Washington as a model. There are also suggestions as to equipment of playgrounds. The second pamphlet, by the principal of a New York state normal school, adapts the same thought to the requirements of children in the country, whose play may be intelligently directed with value.

A NICELY printed booklet has been received giving a history of Christ Church, Port Jefferson, Long Island. Excellent portraits are given of four priests who have labored there: the Rev. Messrs. Daniel Marvin, A. K. Fenton, W. G. Webb, and the present priest in charge, the Rev. J. Morris Coerr, also of the interior and exterior of the church a list is also given of gifts and memorials, baptisms, confirmations, marriages, and deaths recorded on the church registers. Edwin S. Gorham, New York, is the publisher.

DRIFTING.

When the hazy clouds are floating
In a field of azure blue.
Making light, fantastic outlines
Or a distant mountain view;
Slowly, gently, idly drifting
In my crescent-shaped canoe,
All the world seems but a phantom,
All the world, beloved, but you.

Taken captive by the current,
Borne in triumph by the tide,
Gently down the stream I'm floating
On its surface smooth and wide;
Softly, calmly, sweetly dreaming,
As I drift in my canoe,
All the world seems but a phantom,
All the world, beloved, but you.

Thus I while away the hours,
Gliding slowly down the stream,
Caring nothing for the future,
Happy thus to drift and dream;
Lost in tender recollections,
As I float in my canoe,
All the world seems but a phantom,
All the world, beloved, but you.

Ah, that I might drift forever,
With your dear form at my side,
Carried gently down life's river,
Borne upon its ebbing tide;
Fleecy clouds would hover o'er us,
Love would pilot our canoe,
All the world seem but a phantom,
All the world, beloved, but you.

STELLA PAUL CRAIG.

LEAVES FROM A SYLVAN RETREAT.

BY THE REV. UPTON H. GIBBS.

I.—PREFATORY AND PERSONAL.

WHAT doest thou here, Elijah?" was asked of the great but discouraged prophet in the seclusion of the cave, where he had taken refuge. "What doest thou here?" may be demanded of the very minor prophet who pens these lines, amid the stillness of the woods. I had always looked forward to a time when I could retire from the cares and anxieties of a parish, but had not intended to quite so soon. However, a prolonged nervous strain brought about a collapse, and my physician said it was imperative for me to give up parochial work in town, and take only a small cure in the country.

To act on his advice was no easy matter, for with other men, I had my ambitions, my dreams of what I might do and attain. True, the episcopal bee did not buzz, or at most, very faintly, about my ears. Although we are told on good authority that: "If a man desire the office of a Bishop, he desireth a good work," yet I recognized the fact that only too often, heavy hangs the head which wears a mitre. But still I did have hopes of preferment, and a position where I could make my influence effective in a more extended sphere. "Man proposes and God disposes," and I am learning to know that this is well; that disappointment is not without compensation, if one will only look for it. The environment which I had deemed so restricted, proves on acquaintance to afford numberless surprises which furnish perpetual delight, as they unexpectedly reveal themselves, one by one.

When it became evident that a material change must be made in my occupation and manner of living, I determined to resort to the primeval one of tilling and subduing the soil. As a theological student, I had charge, for one summer, of a little chapel in the woods, on the banks of a delightful lake in Minnesota. The surroundings were ideally picturesque, amid which the chapel seemed a veritable sylvan shrine hallowing with up-lifted cross the trees of the forest and the silvery waters of the lake. Here was a haven of rest for the weary in mind, body, or spirit, which cast its mystic spell over me. I thought then, as often since, that this was the spot where to end one's days in peace and quietness, and to lay down one's corruptible body to wait in confidence its resurrection in incorruption. Oftentimes, when depressed with the squabbles and frictions generated in parochial affairs, I have sought relief in resorting thither, either in body or in thought. But the place was further endeared to me from sentimental reasons, because here I first met and afterwards, "until death do us part," was united to her who has been my companion and helpmeet ever since. Such associations proved a magnet to draw me thitherwards, especially as I should not be obliged entirely to abandon my

ministry. There, I would still have an altar at which to serve, and a small but godly band of folk to whom to break the bread of life and preach the Gospel of the blessed God.

I take it that, once having tasted the joys of ministering to one's fellow men in things pertaining to eternal life, one is never content entirely to forego them. There is nothing equaling the satisfaction derived from helping a soul in trouble, in binding up the broken hearted, in pouring the wine and oil of the Gospel on the wounds caused by sin and distress, in encouraging the faint hearted, in raising the fallen, as well as strengthening those who stand. These constitute the joys of the ministry, rather than the adulation of admiring devotees or plaudits of the crowd which acclaims the popular and eloquent preacher, who is much in demand on all fashionable social and public functions, because of his facile tongue and so-called up-to-dateness.

In my preaching experience there have been occasions

PERSEVERANCE.

BY STELLA PAUL CRAIG.

IN the strenuous contest of life under modern conditions, in the stern fight for supremacy, determination often plays an even more important part than either talent or genius. Ability is a strong asset, but unless it is backed by steadiness of purpose it will not attain its end. Many a man with pronounced talent, even genius, has either been left behind, or has fallen out of the race entirely, because of a lack of perseverance. Depending on his talent alone to carry off the honors, he has made a promising start, but has soon been outdistanced, leaving the honors to others less favored but more energetic than himself. Brilliancy and dash may dazzle for a time, but, after all, it is the patient attention to detail; the earnest, persistent endeavor; the steady, plodding effort, that win the victory.

When competition along every line is so great as it is



THE LAKE—LATE IN THE AUTUMN.

which would open the lips of the slowest of speech, and, more or less, I rose to them. The result was gratifying to my personal vanity, and I may be excused a feeling of complacency at the compliments bestowed on these "inspired and eloquent efforts."

But the elation was evanescent, and now, after the glow from the inspiration of the moment has subsided and long since died out, I wonder what there was to make a fuss about, as the phrases and periods which I thought so telling sound now so trite and commonplace. Thus one's most spectacular attempts are like pyrotechnical displays, brilliantly dazzling for the instant, but soon subsiding into a mass of charred embers. But when I recall the exercise of my pastoral ministry at the sick bed, in the house of mourning, in assuring the penitent, the joy arising from knowing that my ministry was not in vain remains undiminished and unalloyed.

A bequest from a relative enabled me to purchase a few acres bordering on the lake and adjoining the chapel's glebe. When I first bought the land, it was with the intention of making there a summer home; but as events turned out, it became, instead, my settled abode.

In the following pages I shall endeavor to introduce my readers to scenes and pleasures which have amply repaid me for any disappointment experienced from the compulsory abandonment of a more public career. Their writing has been a labor of love, and I shall feel abundantly repaid if I have managed to impart to those amid the restless, feverish activity of the town, a sense of the quietude, contentment, and peace which are the peculiar properties of the simple country life.

to-day; when the uneducated man is the exception, and not the rule; when fortunes are made or lost on a single venture; when the business world is always on the lookout for specialists, for bright, energetic, ambitious men; it is not surprising that there is no room for the laggard in the race; for the weak or vacillating.

Do not try to be a "Jack at all trades and master of none"; he is a thing of the past. The rushing tide of humanity has no time to waste over him; neither will it stop to assist the lazy or the indifferent. The motto governing the life of the present century, "Every man for himself," may appear at first sight selfish and heartless, but in reality it has been the making of many a man. The fear of being left behind has stimulated many a contestant to greater exertion, to nobler effort.

Have an aim in life, a definite goal ever in view, and put forth every effort to attain it. Let nothing discourage, nothing daunt you. Face difficulties bravely, strive earnestly, and surmount apparently impossible obstacles. "Your Emperor expects the impossible of you," is an answer that should act as a spur to you, as it did to the plucky little Japs, and lead you, as it did them, on to victory.

Never give up. Never acknowledge defeat. Do not be satisfied with mediocrity. Strive for the highest, the noblest, the best, and never lose sight of the fact that "He who perseveres oft wins," and that there is always room at the top for one more. Be that one!

Church Kalendar.



July 5—Third Sunday after Trinity.
 " 12—Fourth Sunday after Trinity.
 " 19—Fifth Sunday after Trinity.
 " 25—Saturday. St. James, Apostle.
 " 26—Sixth Sunday after Trinity.

KALENDAR OF COMING EVENTS.

July 6-11—Lambeth Conference.
 " 14—75th Anniversary Keble's Assize Sermon.
 " 27-Aug. 5—Lambeth Conference.

Personal Mention.

THE Rev. C. B. ACKLEY of St. Bartholomew's Church, New York, has declined the call extended to him to become rector of Christ Church, Alameda, Cal.

THE Rev. EDMONDS BENNETT, D.D., rector of Trinity parish, Mobile, Ala., has arranged to take the place of the Very Rev. Dr. Hart at the Cathedral, Denver, during July and August. Correspondents will please note address.

THE Rev. THOMAS B. BERRY will spend July and August with his family at their summer camp, "Pine Acre," Lake of Bays, Ont.

THE address of the Rev. PHILIP COOK is changed from 155 west Fifty-eighth Street to 240 East Thirty-first Street, New York City.

WE FIND that we were in error in the item published in this column last week saying that the Rev. L. E. DANIELS of Toledo had accepted a call to St. Alban's Church, Euclid Heights, Cleveland.

THE Rev. EDWARD R. DODDS, lately of Anacosta, Mont., will act as *locum tenens* of Christ Church, Alameda, Cal., for a few months.

THE Rev. JOHN E. H. GALBRAITH of Colorado, Tex., has accepted a call to All Saints' Church, Waccamaw, S. C., and will enter upon his duties the second Sunday in July.

THE Rev. JOHN J. GRAVATT, Jr., who was recently ordained deacon at the Virginia Theological Seminary, will sail on July 3d, on the steamer *Romanio* for an extended trip in Europe. He will visit Italy, Greece, England, and other countries.

THE Rev. JOHN GRAY of Alexandria, La., will supply at St. Luke's, Atlanta, Ga., from July to September, during the absence of the rector, the Rev. C. B. Wilmer, who is now in Massachusetts.

THE Rev. Dr. GROSVENOR, rector of the Church of the Incarnation, New York City, is away in England, whither he went to assist at Miss Reid's wedding in the Chapel Royal. He will spend a short time in connection with the Pan-Anglican Council, but will return shortly.

THE Rev. FREDERICK A. HEISLEY, rector of Emmanuel Church, Corry, Pa., and family, will spend July and August in New England, where Mr. Heisley will take duty at Williamantic, Conn., and throughout August at St. Peter's Church, Springfield, Mass. During July, Mr. Heisley's services at Corry, Union City, and Sonville will be supplied by the Rev. E. H. Rudd, D.D., Fort Madison, Iowa.

THE Rev. ROMILLY F. HUMPHRIES, rector of St. Peter's Church, Baltimore, Md., has declined the call recently extended to him by the vestry of Christ Church, Nashville, Tenn.

THE Rev. W. W. JENNINGS, rector of St. Thomas' Church, Bath, N. Y., sailed for Europe on the American Line steamship *Noordland* on Saturday, June 27th, to be absent about two months.

THE Rev. JOHN KERSHAW, Jr., rector of St. Matthias' Church, Summerton, S. C., has been called to the charge of St. James' and St. Andrew's missions, Greenville, in the same diocese.

THE Rev. E. A. LARRABEE sailed for Europe on the *Romanic*, July 3d, to be absent about two months.

THE Rev. Dr. T. C. LAWRENCE, rector of Christ Church, Spotsylvania, Va., has accepted a call to the charge of a church in Olympia,

Ore., and will leave for his new field about August 1st next.

BISHOP LINES, accompanied by Mrs. Lines, sailed for England on the 25th on the *Arabic*. He will return about September 6th.

THE Rev. FREDERIC D. LOBDELL, who has been working in the district of Asheville for the past year, has accepted the rectorship of St. Francis' Church, Rutherford, N. C.

THE Rev. ARNOLD LUTTON, rector of St. James' Church, Dundee, and St. John's, Algonquin, Ill., has resigned, and accepted the Church of the Annunciation, Auburn Park, and the Church of the Incarnation, Chicago, Ill.

THE Rev. G. A. OTTMAN, secretary of the diocese of Arkansas and rector of Newport, has been appointed by the Governor, Chaplain-General of the state troops *vice* Archdeacon W. K. Lloyd, who has accepted a chaplaincy in the regular army.

THE Rev. W. S. W. RAYMOND has accepted the rectorship of Emmanuel parish, Miles City, Mont.

THE Rev. JOHN RIDOUT of St. Andrew's Church, Richmond, Va., left last week for his summer vacation at Blue Ridge Summit, in Pennsylvania.

THE Rev. ORIN ST. JOHN SCOTT expects to resume his duties as rector of St. Andrew's Church, Oakland, Cal., on September 1st.

THE Rev. HARRY THOMPSON has become vicar of the "Church of the Angels," Garvanza, Cal., and entered upon his residence at the vicarage on July 1st.

THE Rev. BEVERLY D. TUCKER, Jr., has been assigned to the charge of St. James' parish, Mecklenburg county, Va., by Bishop Randolph. He is a son of Bishop Coadjutor Tucker of Southern Virginia and has just returned from England, where he spent two years at Oxford University.

THE Rev. CHARLES NOYES TYNDELL, formerly of Gloucester, Mass., assumes charge of St. James' parish, Marietta, Ga., on July 1st.

THE summer address of the Rt. Rev. ARTHUR L. WILLIAMS, D.D., from July 1st to September 15th, is Richard's Landing, St. Joseph's Island, Ontario, Canada.

DEGREES CONFERRED.

ST. JOHN'S COLLEGE, Annapolis, Md.—D.D., June 17th, upon the Rev. FREDERICK KECH, rector of the Church of the Atonement, Brooklyn, N. Y. The Rev. Dr. Kech took both his B.A. and M.A. from the same institution.

TRINITY COLLEGE, Hartford, Conn.—D.D. upon the Rev. GEMONT GRAVES of Burlington, Vt.

WILLIAMS COLLEGE, Williamstown, Mass.—D.D. upon the Rev. G. C. F. BRATENAH of Washington, D. C., and the Rev. EDWARD D. TIBBIS of Hoosac, N. Y.

ORDINATIONS.

DEACONS AND PRIESTS.

CALIFORNIA.—On Wednesday of Whitsun week, in the Church of St. Matthew, San Mateo, by the Bishop of the diocese, FRANCIS CLARK MURGOTTEN, a graduate of the Church Divinity School of the Pacific, was ordained to the diaconate; and the Rev. CHARLES HERBERT LEEDALE CHANDLER, the Rev. EARL HAMILTON MCCOLLISTER, and the Rev. PETER CHOJIRO AOKI, deacons, were advanced to the priesthood. The candidates were presented by the Rev. Prof. James Otis Lincoln, and the sermon was preached by the Rev. James Wilmer Gresham, rector of Trinity Church, San Jose.

On Whitsunday BERTRAND RICHARD COCKS, a student of the Church Divinity School of the Pacific, was ordained deacon in Trinity Church, Phoenix, Ariz., by Bishop Kendrick, acting at the request of the Bishop of California.

The Rev. Mr. Murgotten will become an assistant in St. Mark's parish, Berkeley, in connection with some duties as teacher in the Divinity School. The other clergy will continue in the work in which they are now engaged: Mr. Cocks in connection with a home and hospital for consumptives in Phoenix, Ariz.; Mr. Chandler in charge of the Armigate Orphanage, San Mateo; Mr. McCollister as assistant in the Church of St. Matthew, San Mateo, and Mr. Aoki in charge of the Japanese mission in San Francisco.

DEACONS.

FOND DU LAC.—On the feast of the Nativity of St. John Baptist, in his Cathedral church in Fond du Lac, the Bishop ordained ELLSWORTH B. COLLIER a deacon. The candidate was presented by Canon Sanborn, and the address was made by the Bishop.

MINNESOTA.—By Bishop Edsall, on June 22d, at Holy Trinity Church, Middleton, Conn., HENRY DE WOLF DE MAURIAC. The candidate was presented by the Rev. E. C. Acheson; preacher, the Rev. Samuel Hart, D.D. After the completion of his course at Berkeley, Mr. de Mauriac will take work in Minnesota.

PRIESTS.

CENTRAL NEW YORK.—In Grace Church, Utica, on St. John Baptist's day, the Rev. WILLIAM S. STEVENS was advanced to the priesthood by the Bishop, assisted by a goodly number of the clergy of Utica and vicinity. The sermon was preached by the Bishop. The candidate was presented by the Rev. Henry E. Hubbard, rector of St. Paul's, Waterloo, the former rector of Mr. Stevens. The Rev. Francis Curtiss Smith read the Epistle and the Rev. W. W. Bellinger, D.D., rector of Grace Church, read the Gospel. The Rev. Mr. Stevens served his diaconate as assistant to the Rev. Francis Curtiss Smith, rector of Trinity Church, Boonville, who has charge of a large associate mission in the northern part of the diocese. On his ordination to the priesthood he assumed charge of St. Matthew's Church, Moravia, N. Y.

SOUTH CAROLINA.—On June 17th, at the Church of the Holy Communion, Charleston, the Rev. H. H. LUMPKIN, by the Bishop of the diocese. The candidate was presented by the Rev. S. C. Beckwith, rector of St. Philip's Church, Charleston, and the sermon was preached by the Rev. H. J. Mikell. The following clergy also assisted in the services: Rev. Robert Wilson, D.D., Rev. W. W. Memminger, Rev. A. R. Mitchell, Rev. O. T. Porcher, and Rev. J. J. Cornish. Mr. Lumpkin will continue as Mr. Mikell's assistant in the work of the parish of the Holy Communion and of the Porter Military Academy.

IN MEMORIAM.

THE REV. AUGUSTUS PRIME.

At a meeting of the vestry of St. Margaret's Church, Brighton, Boston, held in the Muriel Prime Memorial parish house on Monday evening, July 22d, the following minute was adopted and ordered to be entered upon the records of the parish:

"In recording the death of the Rev. AUGUSTUS PRIME, for twenty-eight years rector of St. Margaret's Church, Brighton, we, the members of the vestry, desire to express our great sorrow that his long and faithful life as a priest in the Church on earth has ended. As a parish rector, friend of the poor, visitor of the sick, and likewise comfort to those in bodily health, he was loved and esteemed as a man of God, ever zealous in the work of saving the souls of men. For his kindly disposition and for his pure and upright life he was held in high regard by the citizens of Brighton, irrespective of race or creed. He was the upbuilder of a great work in the difficult and constantly changing life of a suburban district.

"Ever a Prayer Book Churchman and an exponent of the Catholic faith in its beauty and purity, he was frequently consulted by clergy of the diocese, and his counsels have aided in solving many seemingly difficult problems.

"Father Prime was born in London in 1843. He studied for orders at Bishop's College, Lennoxville, Quebec, was ordered to the diaconate in 1868 and was ordained priest in 1874 by the Bishop of Montreal. He had been assistant at the Church of St. John the Evangelist, Ottawa, and assistant at the parish of the same name in Montreal. He was later rector of St. Andrew's Church, Newcastle, N. B., and of a church in New York state. In 1880 he became rector of this parish.

"He was a devoted adherent of the Tractarian school, and at the time of his death was president of the Catholic Club of Massachusetts.

"The vestry of St. Margaret's desires to express its deepest sympathy with his family and relatives in the great loss they have sustained. May God comfort them and grant him rest eternally and let light perpetual shine upon him!"

For the vestry:

FRED H. GLASBY, Clerk.

THE REV. AUGUSTUS PRIME.

The members of the Catholic Club desire to express their sincere regret at the death of the Rev. AUGUSTUS PRIME, president of the Massachusetts Branch, and to record their deep sense of the affectionate regard and esteem in which he was held by all the members of the Club.

Father Prime was a hero of the Catholic Faith and had warmly defended it at great personal self-sacrifice, in the days when the doctrines of the Church and her sacraments were bitterly attacked. He had been rector of St. Margaret's Church, Brighton, for nearly thirty years, and during this time had always bravely upheld the Faith and encouraged others in doing the same. He was widely known as a confessor and many of the clergy, both Bishops and priests, will miss him as their spiritual adviser.

C. N. FIELD, S.S.J.E.,
EDMUND B. YOUNG,
CHARLES MOCKRIDGE.

June 22, 1908.

RESOLUTIONS OFFERED IN MEMORY OF CHARLES ANDREW KELLY.

WHEREAS, in the purposes of Divine Providence, wise where we are ignorant, and kind where we are short-sighted, CHARLES ANDREW KELLY has been called from his labors to the eternal reward; therefore be it

Resolved, That in his death—

First. The parish of which he was a member, Christ Church, St. Joseph, has sustained the same loss in his removal that Grace Church, Kansas City, sustained in the death of our much beloved James C. Horton;

Second. That the Standing Committee and Missionary Board have lost a member most valuable in his wise counsels, his tireless energies, and his ardent love for the extension of the kingdom of our Lord and Saviour, Jesus Christ;

Third. That the Bishop of his diocese has lost a friend true and tried, and a loyal supporter of all his plans and purposes;

Fourth. That the Church at large has lost in him one who had put upon the altar of consecration, his head, his hands, his heart, and his possessions; further be it

Resolved, That the Council of the diocese of Kansas City, in session at Grace Church, May, 1908, forward a copy of these resolutions to the secretary of Christ Church, St. Joseph, together with a message of tender and loving sympathy, and a prayer that God, having taken away this, our brother, to fields of labor beyond, may raise up others such as he was to carry on the work which his hands left unfinished.

JNO. F. EATON,
HORACE STRINGFELLOW,
L. K. MOORE.

ROBERT HITCHCOCK PAINE, PRIEST.

The Maryland branch of the Clerical Union for the Maintenance and Defence of Catholic Principles, assembled in special session, hereby expresses its great sorrow at the going hence of ROBERT HITCHCOCK PAINE, Priest, on June 4th, A. D. 1908.

He was one of its oldest and staunchest members, one who in experience as rector through a long term of years, had had opportunity, from which he did not shrink, to maintain and defend such principles, to that extent that he fitly deserves the title of confessor as well as priest. Humble-minded, modest, retiring, and patient, he could bide his time to accomplish that which he had in mind; an example worthy of imitation in times of panic, of rash and ill-considered action.

We miss his commanding and dignified presence, his kindly greeting and gracious hospitality. God rest his soul in peace, and may the revelation of the kindly light be more and more his unto the perfect day!

R. ANDREWS POOLE, *President*,
JAMES W. CLARK,
WARREN K. DANUTH.

DIED.

BUCK.—In Burlington, Vt., on June 21st, in his 59th year, ANNER N. BUCK, for many years a vestryman of Christ Church, Buck Hollow, Fairfax.

HARRIS.—In Nashua, N. H., on June 4th, in his 34th year, WILLIAM LEAVITT HARRIS, son of the Rev. Dr. William J., and Mrs. Mary G. (Hill) Harris. A graduate in high standing of

both Dartmouth College and the Boston University Law School, and a man of dignified and courteous bearing, he became well known as a lawyer of more than average ability. His loss is deeply deplored and his afflicted parents have the sympathy of all.

VAN FOSSEN.—On the feast of St. John the Baptist, at Leonard Hall, South Bethlehem, Pa., GEORGE WASHINGTON VAN FOSSEN, Jr., only son and second child of the Rev. and Mrs. G. W. Van Fossen, in his 11th year, already a faithful communicant. The funeral service was held the morning of the 26th, at the Cathedral, South Bethlehem, after a celebration of the Eucharist at the oratory of Leonard Hall.

RETREATS.

HOLY CROSS, WEST PARK, N. Y.

A Retreat for clergy at Holy Cross, West Park, N. Y., conducted by Father Huntington, O.H.C., Monday, September 21st, to Friday, September 25th. Places reserved and information furnished upon application to the GUEST MASTER, Holy Cross, West Park, Ulster Co., N. Y.

ST. ANDREW'S, SEWANEE, TENN.

If God wills, a Retreat for Clergy will be held at St. Andrew's, Sewanee, Tenn., July 14th to 17th. The Rev. E. H. Schleuter, Canon of All Saints' Cathedral, Albany, N. Y., will be the conductor. The rule of silence will obtain throughout the Retreat. No charge will be made; offerings for expenses may be placed in the alms-box in the hall. Apply to

The Rev. FATHER HUGHSON, O.H.C.
St. Andrew's, Sewanee, Tenn.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

WANTED, a Lady Teacher for a Girls' Industrial School. Must have experience in that line of teaching. Also a lady is wanted as Mission Visitor and be able to assist in the Girls' Industrial School. Rev. A. M. HILDEBRAND, Chattanooga, Tenn.

CHURCHMAN WANTED to teach in mission school. Hard work, plain living, poor pay, but a real joy in service. Address: Rev. R. R. HARRIS, Christ School, Arden, N. C.

POSITIONS WANTED.

PRIEST desires supply work during August in Chicago. Address: I. J., care THE LIVING CHURCH, Milwaukee, Wis.

A LOYAL ANGLO-CATHOLIC PRIEST, good voice for reading and singing, wide experience, energetic, fluent preacher, wants rectorship within 150 miles of Chicago. Salary, \$1,040 and furnished house. Excellent references. Address: A. Z., care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED as manager of drug store in Pennsylvania. LAY READER, care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER (seven years' training in an English Cathedral) desires appointment. Write: ORGANIST and CHOIRMASTER, care Castle Piano Co., 218 Woodward Avenue, Detroit, Mich.

PRIEST desires Sunday duty, one or more, July and August, within 200 miles of Chicago. Address: H. L. M., Box 20, Garrett, Ind.

PARISH AND CHURCH.

ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade, and sell direct from factory, saving you agent's profit.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

CATHOLIC SERVICES IN LOS ANGELES. Cal. Church of the Ascension, corner St. Louis Street and Brooklyn Ave., Sundays: Low Mass 7:30, Choral Mass 11, each Sunday; Evensong 7:30. Week Days: Low Mass 7, except Wednesdays; Wednesdays at 8. Strangers are cordially welcome.

FOUNDING A RURAL PARISH.—I offer Churchmen the opportunity to secure good land—\$12.50-\$16.00—in a lake region, convenient to markets. Congenial neighbors and privileges of the Church. ARCHDEACON CHASE, Shell Lake, Wis.

SUNDAY SCHOOL STAMPS.—Send 10 cents for specimen Album and Stamps to Rev. H. WILSON, South Pasadena, Cal.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Home Office, 411 Washington Street, Pekin, Ill.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Stoles from \$3.00 up. English silks and designs. Special rates to missions. Miss LUCY V. MACKILLE, Chevy Chase, Md.

UNLEAVENED BREAD.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: Miss A. G. BLOOMER, Montrose, N. Y.

ALTAR BREAD. Samples sent. THE SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

HEALTH RESORT.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Ry. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

BOYS' VACATION AND SUMMER SCHOOL.

YOUNG CLERGYMAN, married, located in very healthful region, high in New Jersey hills, will take two or three boys for summer, tutoring included. Music if desired. Address: B. D., care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS.

RESPONSIBLE BUSINESS WOMAN (middle age), desires (July 18th to August 1st) board amid beautiful scenery. Near a church. Quiet indispensable. Approximately hundred miles from Pittsburgh. Reasonable rates. References exchanged. Mrs. E., LIVING CHURCH, Milwaukee, Wis.

COLLECTION ENVELOPES, all styles, dated and numbered in sets of 52, one for each Sunday in the year. Prices greatly reduced. W. R. WILLIAMSON, Whitehall, Wisconsin.

OPPORTUNITY! Investigate our Canadian Lands. They pay 30 per cent. McKim, Canadian Land Dealer, South Audubon, Indianapolis, Indiana.

THE OFFICIAL BOOK OF THE EM-MANUEL MOVEMENT.

Religion and Medicine, by Drs. Worcester McComb, and Coviatt, has just been issued, and can be supplied by THE YOUNG CHURCHMAN CO., Milwaukee, Wis. Price, \$1.50 net. By mail, \$1.60.

NOTICES.

Gifts for Missions are Trust Funds.
They are carefully administered by

THE BOARD OF MISSIONS

as the authorized agent of the whole Church.

Last year the cost of administration and collection, including the free distribution of hundreds of thousands of pages of printed matter, was 6 2-10 per cent. of the amount of money passing through the treasury.

Further particulars will be found in Leaflet No. 912. Send for it.

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.

GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—\$1.00 a year.

GENERAL CLERGY RELIEF FUND.

There is, for generous Churchmen, opportunity for good without parallel in the purposes of this National Fund.

A large gift, at interest, would lift the ordinary work of the Society up to a basis of adequacy and dignity; and make not only the widow's heart sing for joy, and bring relief and freedom from corroding anxiety to the sick and infirm among the clergy, but would react upon the Church and fill the hearts of the workers with courage and hope in all hard places.

No man or woman making such a gift can possibly foresee many other splendid beneficial results that would follow.

In making wills, remember this sacred cause. Contributions will be held as "Memorial Funds," if so desired. Such gifts will continue to do good through all the time to come.

Legal Title: "GENERAL CLERGY RELIEF FUND," Rev. ALFRED J. P. McCURE, Assistant Treasurer, The Church House, Philadelphia.

BOOKS RECEIVED.

Additional Contributions to the *History of Christ Church, Hartford, Conn.* With the Records of Baptisms, Confirmations, Communicants, Marriages, and Burials, 1760-1900. Revised and Corrected. Vol. 2.

FUNK & WAGNALLS CO. New York.

The New Schaff-Herzog Encyclopedia of Religious Knowledge. Embracing Biblical, Historical, Doctrinal, and Practical Theology and Biblical, Theological, and Ecclesiastical Biography from the Earliest Times to the Present Day. Based on the Third Edition of the *Realencyklopädie* Founded by J. J. Herog, and edited by Albert Hauck. Prepared by more than six hundred scholars and specialists under the supervision of Samuel Macaulay Jackson, D.D., LL.D. (editor-in-chief), with the assistance of Charles Coplebrook Sherman and George William Gilmore, M.A. (associate editors). Complete in twelve volumes. Price per volume, cloth, \$5.00.

BEMROSE & SONS, LTD. London.

The Indian Christians of St. Thomas, Otherwise Called the Syrian Christians of Malabar. A Sketch of their History, and an Account of their Present Condition, as well as a Discussion of the Legend of St. Thomas. By the Rev. W. J. Richards, D.D., thirty-five years C. M. S. Missionary to the Hindus in Travancore and Cochin, Honorary Chaplain to the Bishop. With a Preface by Eugene Stock, Esq., author of *The History of the Church Missionary Society*.

HENRY ALTEMUS CO. Philadelphia.

Work and Habits. By Albert J. Beveridge, United States Senator from Indiana, author of *The Bible as Good Reading*. Price, cloth, 50 cents.

IMPORTED BY CHARLES SCRIBNER'S SONS. New York.

The Teaching of Christ, In Its Present Appeal. By W. L. Walker, Late Minister of Lawrenceville Congregational Church, author of *The Cross and the Kingdom*, *The Spirit and the Incarnation*, etc. New and Revised Edition. Price, \$1.00 net.

A. R. MOWBRAY & CO., LTD. London.

Russia and Reunion. A Translation of Wilbois' *L'Avenir de l'Eglise Russe*. By the

Rev. C. R. Davey Biggs, D.D., Vicar of St. Philip and St. James', Oxford. Together with Translations of Russian Official Documents on Reunion and English Orders.

Portraits of the Archbishops of Canterbury. Edited by G. M. Bevan and Issued with the Approval of His Grace, the Archbishop of Canterbury.

Who's Who at the Pan-Anglican Congress. With Numerous Portraits and Other Illustrations.

CHARLES SCRIBNER'S SONS. New York.

Passing Protestantism and Coming Catholicism. By Newman Smyth. Price, \$1.00 net.

EDWIN S. GORHAM. New York.

Christ Church, Port Jefferson, L. I., N. Y. Trinity Sunday, 1888-1908.

SHERMAN, FRENCH & CO. Boston.

Literary and Biographical Essays. A Volume of Papers by the Way. By Charles William Pearson, Author of *The Carpenter Prophet*, *The Search after Truth*, etc. Price per volume, \$1.25 net. \$3.00 a set.

A Threefold Cord. Poems of Religion, Literature, and Humanity. By Charles William Pearson, author of *The Carpenter Prophet*, *The Search after Truth*, etc. Price, \$1.25 per volume, \$3.00 a set.

The Search after Truth. A Book of Sermons and Addresses. By Charles William Pearson, author of *The Carpenter Prophet*, etc. Price, \$1.25 per volume. \$3.00 a set.

THOMAS NELSON & SONS. New York.

The Story of the Revised New Testament. American Standard Edition. By Matthew Brown Riddle, One of the Revisers.

PAMPHLETS

Souvenir in Honor of the Fortieth Anniversary of the Rev. John O'Brien's Ordination to the Sacred Priesthood, of his Thirty-fifth Anniversary as Pastor of the Church of the Sacred Heart, East Cambridge, Mass., U. S. A., and of his Twentieth Anniversary as Founder of "The Sacred Heart Review."

The Field Day and Play Picnic for Country Children. Myron T. Scudder, Principal State Normal School, New Paltz, N. Y. New York: Charities Publication Co.

First Steps in Organizing Playgrounds. By Lee F. Hamner, Field Secretary of the Playground Association of America. New York: Charities Publication Co.

Catechism on the Seven Sacraments and Religious Life. (Boston, 33 Bowdoin Street. Price, 20 cents.)

EDUCATIONAL.

[Continued from Page 334.]

THE ANNUAL commencement festivities at St. John's Military Academy, Delafield, Wis., began on Saturday, June 13th, with Field Day. Full dress guard mounting took place at 9 A. M. Following came the field exercises, and after luncheon the annual Kemper-De Koven boat race. By 4 P. M. the sham battle was held. Sunday, the 14th, was Graduate Sunday. The usual military ceremonies were carried out, but the feature of the day was the commencement sermon by the Rev. Sidney T. Smythe. Dr. Smythe spoke with more than his usual force, and his farewell words to the graduating class at the close of the sermon will be long remembered by all who listened to it. Monday was Military Day, and was given up entirely to military ceremonies, competitive drills, calisthenic drills, parades, inspections, reviews, etc. The evening of Military Day was devoted to the weird ceremony of the setting of the class stone, with its march of the spooks and its quaint symbolical ritual, and following that, at 11 P. M., the "Old Boys," as the former students are called, gathered around a prettily decorated banquet board in Welles Hall for the annual dinner of the "Old Boys' Association." On commencement day proper the commencement address was delivered in Memorial Hall by Dr. George E. Blackham of Dunkirk, N. Y. Following the address came the distribution of the long list of

medals and prizes. At 7 P. M., in the Cadet Chapel, diplomas were conferred, each graduate kneeling before the altar to receive his diploma under the folds of the flag and the shadow of the cross. The festivities were closed with the graduation ball, at 9 o'clock.

AT THE meeting of the alumni of Trinity College, Hartford, Conn., President Walter S. Schutz presided. Prayer was offered by the Rev. Louis Webster. In his address the president spoke of the work of a quarter of a century of the president, and urged liberal gifts from the alumni. Officers were elected as follows: President, Lawson Purdy, '84; Vice-President, George Damon Howard, '02; Secretary, George W. Ellis, '94; Treasurer, Charles G. Woodward, '98; Standing Committee, President Purdy, Treasurer Woodward, Rev. Dr. F. W. Harriman, '72; William Stinson Hubbard, M.D., '88; Walter S. Schutz, '94. Junior Fellows, Percy S. Bryant, M.A., '70; Frank Elisha Johnson, M.A., '88.

At the luncheon a marked feature was the presentation of a set of resolutions to the president, and a service of silver. The presentation was made by Gordon W. Russell, M.D., the oldest living graduate. The resolutions are contained in an octavo volume of blue morocco.

At the commencement, President Luther presented the degrees, fourteen receiving the degree of Bachelor of Arts, four that of Bachelor of Letters, and one each those of Master of Arts and Master of Science.

The baccalaureate sermon was delivered at Christ Church, Hartford, on the evening of the First Sunday after Trinity, by the Rev. Flavel S. Luther, LL.D., president. In the procession was the Bishop of Minnesota, the Rev. Lorin Webster, '80; the rector, the Rev. James Goodwin; the curate, the Rev. James P. Facon; the Rev. Professors Merrill and Brenton.

THE 114TH ANNIVERSARY of Cheshire School, Cheshire, Conn., was celebrated June 18th. The exercises began at 11 A. M. with services in the chapel conducted by the Bishop of Newark, '68, assisted by the Rev. Frank Morehouse, '98, rector of St. Peter's Church, Cheshire. Following this were the graduating exercises, which were held on the campus. The Rev. Frederick D. Buckley, rector of Trinity Church, Waterbury, offered the invocation. The salutatory was delivered by Louis Eugene Klatte of Seymour; the oration by John Franklin Swackhamer, Jr., of Middletown, N. J., and the valedictory by Sumner Taylor of New York. President Luther of Trinity College made an eloquent address upon the subject of education. He emphasized the value of service and of self-sacrifice. After distribution of prizes and diplomas an alumni luncheon was served, the festivities closing with a reception in the gymnasium.

THE EXERCISES of the twentieth Commencement at St. John's Military School, Salina, Kan., included a sermon to the graduating class by Bishop Griswold, a day of military exhibitions and competitions, the address at graduation by Dean Kaye of Topeka, and concluded with a commencement ball in the gymnasium. The school has been fortunate in securing as commandant Captain Arthur F. Cutis, formerly assistant professor at West Point, and a complete staff of new masters, whose quality indicates a serious effort to put St. John's on a level with the best Eastern schools.

THE THREE days' closing exercises in connection with Bishop's College School, Lennoxville, Quebec, concluded June 17th. The Rev. Canon Shreve, rector of Sherbrooke, presented the prizes. The headmaster said the year had been a good one on the whole.

AT THE commencement of the college of the Sisters of Bethany, Topeka, Kan., three young ladies graduated. The Sunshine prize was awarded to Edith Wood Payne and the Bishop Vail medal to Elizabeth Dickey.

THE CHURCH AT WORK

GIFTS, MEMORIALS, AND BEQUESTS.

ST. PAUL'S CHURCH, Clay Centre, Kan., has received a brass processional cross from the Daughters of the King. It is in loving memory of the Rt. Rev. Elisha Smith Thomas, D.D., the second Bishop of Kansas.

AT GRACE CHURCH, Stafford Springs, Conn., on Ascension Day, was presented a chalice of solid silver, inscribed "*In memoriam*, Edward Rutledge Brown, Priest, 1844-1903." Mr. Brown was sometime rector of Grace Church, and the memorial was given by his widow.

AT TRINITY CHURCH, Milton, Conn. (the Rev. Clarence H. Beers, rector), a memorial window has been given in memory of the late Mrs. Susan B. Bissell, a zealous communicant and worker in the parish. It is erected by her husband, Edwin B. Bissell. A *Prie Dieu* has been placed in the chancel, the gift of Mr. W. W. Thompson.

A NEW ALTAR and reredos were recently blessed at Grace Church, Merchantville, N. J. They are virtually the completion of the memorial to the Rev. R. G. Moses, late rector of the parish. Some time ago a Munich window, having for its subject the Ascension, was erected in the chancel of the church, and now the memorial is made complete in this beautiful form. It has been made possible by the generosity of Mr. George Crump. The altar is built of white oak, harmonizing in color with the woodwork of the church; five panels or niches surround the *mensa* forming the main details of the reredos, the fields of which are powdered with *fleur de lis* of gold. On each side are rods for hangings of needlework and color, forming wings, the changes of which will mark the seasons of the ecclesiastical year. This feature compensates for the loss of the dossals, beautiful in wrought work and color, which are now to be superseded. The style is English, fourteenth century Gothic. Mr. Henry R. Macomb, architect and warden of the church, is the designer.

THE REV. J. A. REGESTER, D.D., rector of St. Paul's Church, Buffalo, N. Y., made the announcement on Sunday, June 21st, that two new organs had been given to the parish through the generosity of a gentleman who wishes his name withheld from publication. The combined organs will cost over \$20,000, and the work of installing them will be done so that they may be heard for the first time at the Christmas services. One of the organs, really a part of the one great organ, is to be placed in choir loft over the west entrance, and the other in the chancel. They are being built by the Hope-Jones Organ Co. of Elmira, and contain several features which are unique in organ building. The large four-manual instrument to be placed in the organ loft will be entirely enclosed in cement boxes, of which there will be four. Each box will have its own balanced pedal, there being a fifth pedal controlling the shutters of all four boxes synchronously. By this means the possibilities of orchestral effects, of play in varying tone, color and power become unlimited. Another interesting feature is the "suitable bass." The pedal stops and couplers may be operated by hand in the usual manner, or they may, by touching one of the "suitable bass" tablets to be found on each side of the manuals, be made automatically to follow the movements of the manual stop-keys. The chancel organ will be specially adapted to its place, voiced on heavy wind pressure, enclosed in its own cement box, and will produce greater volume and more refined tone than the instrument now in use. Mr. An-

drew T. Webster, organist and choirmaster of St. Paul's parish, expresses the opinion that this instrument will stand in a class by itself, and Mr. Hope-Jones is credited with the statement that there will not be its equal in the country. The interior of St. Paul's is to be entirely redecorated at this time.

BY THE WILL of George G. Hopkins, who died recently in Brooklyn, the Theological Seminary in Virginia, near Alexandria, is bequeathed forty shares of stock in the Colonial Main Spring Co.

A HANDSOME altar desk has been received by the congregation of the Church of St. James the Less, Ashland, Va. It was presented by the Rev. John Poyntz Tyler. This gift is much appreciated by the rector and congregation, and is a welcome addition to the appearance of the chancel.

NEW CHURCH AT LAS VEGAS, NEV.

THE LAYING of the corner-stone of the new church at Las Vegas, Nevada, took place

dent, G. W. Wattles; Secretary, Richard E. Leonard; Treasurer, Victor B. Caldwell; Board of Trustees, H. W. Yates, J. C. French, B. A. McAllister, Joseph Barker, W. S. King, Charles C. George, C. Z. Gould, Theodore L. Ringwalt of Omaha, C. B. Rudge of Lincoln, J. E. C. Fisher of Beatrice, and F. M. Castetter of Blair. The report of the committee was adopted and the officers were elected unanimously. The name of the rejuvenated organization will be "The Nebraska Church Club," and the dues were fixed at \$5 per year.

CONVOCATION OF THE DISTRICT OF HONOLULU.

THERE WERE fourteen clergy present, besides the Bishop. Sunday, May 31st, was Convention Sunday, and the Bishop read his charge to a large congregation at the 11 o'clock service. In the evening a united service in the interest of Church extension was



BISHOP ROBINSON LAYING THE CORNERSTONE OF A NEW CHURCH AT LAS VEGAS, NEV.

on Monday, June 1st, the Rt. Rev. Henry D. Robinson, D.D., officiating. The Rev. Harry G. Gray is doing an excellent work at Las Vegas, and he has the enthusiastic confidence of the citizens.

BANQUET TO NEBRASKA'S BISHOP RESULTS IN DIOCESAN CHURCH CLUB.

ABOUT seventy-five of the clergy and laity of the diocese of Nebraska attended a banquet on June 22d in honor of the Bishop. Chancellor R. S. Hall of Omaha acted as toastmaster. He stated that the object of the gathering was to extend a welcome to Bishop Williams, a man "in whom we believe and whom we love and honor." The Bishop's response was a summing up of his experience as Coadjutor Bishop and his deep appreciation of the kind words always given to him, concluding with the toast, "May God bless us all," which was drunk with water, all standing. Other brief addresses were given by prominent clergy and laity, which included eloquent tributes to the Bishop and assurances of hearty support. Canon Hayes of Lincoln urged the reorganization of the diocesan Church Club as an adjunct for active Church work. A committee of three was appointed to nominate officers, with the following result: President, R. S. Hall; Vice-Presi-

held. The speakers were the Rev. E. T. Simpson and the Rev. Leopold Kroll.

The Convocation sessions were held on Saturday and Monday. While there was no important legislation, there was sustained interest throughout. Among other things a committee was appointed to put in motion a campaign for subscriptions to the General Clergy Relief Fund. The committee on the State of the Church and the Educational committee brought out statistics showing a most encouraging state of affairs. The growth of the Church is not alone in Honolulu itself, but the outlying stations report good increases in almost every case. The Japanese work is making splendid strides. Figures show an increase of 83 per cent. over last year in the number of pupils in day and night schools, while the Sunday schools show an increase of over 35 per cent. Altogether over 1,400 are under instruction in the different schools of the Church.

One very pleasant incident was the announcement at the Sunday morning service that the laymen of the Cathedral had contributed \$2,700 to wipe out the indebtedness on the Cathedral addition. This action was a complete surprise to the Bishop and clergy. This sum, together with that contributed at Easter, makes over \$9,000 contributed within a few weeks.

The Bishop's address touched on the

amendment to Canon 19, expressing his surprise that anyone should think it had relaxed the position of the Church as to holy orders, and stating that the House of Bishops understood the amendment to be restrictive. The diocese was congratulated on the completion of the Cathedral and the numerous improvements in the physical condition of the different parishes. He felt encouraged at the spiritual condition of the Church, and said the increase of communicants during the year in the diocese was 12 per cent. At the same time the lack of regular attendance on divine service of many nominal members was deplored. The Bishop stated it as his deliberate and confirmed conviction that the Sunday schools are largely responsible for neglect of worship. "Where are the children at Church? Go into an English church and you see the children with the parents. Go into an ordinary American church and you see hardly a child in the building. The work done in the Sunday school is largely an intellectual process. The children learn nothing of worship. In September I hope to inaugurate at the Cathedral a short session of Sunday school, then, if there is room, the taking of the children, except the smallest, into the church, encouraging the children who have parents at church to sit with them and to see that those who have not parents present sit with the teacher. We do not, as a rule, reach the heart by the ordinary Sunday school methods, we simply give a smattering of knowledge about the Bible lands and persons. I am not disparaging the Sunday school, but I am condemning the practice of it taking the place of the worship of the Church. If children attend Church worship they are apt to become interested and learn to love it."

REOPENING OF ST. PHILIP'S (COLORED) CHURCH, ST. PAUL, MINN.

ST. PHILIP'S CHURCH, which has been entirely made over during the past three months, was formally opened on the eve of the festival of St. John the Baptist. Special prayers were said by the Rev. W. C. Pope. Evensong was said by the Rev. C. H. Shutt, the lessons being read by the Rev. Messrs. L. R. Ferguson and A. G. White. The sermon was preached by the Rev. S. B. Purves. At the conclusion of the service the large congregation assembled in the basement of the church, when the Rev. H. Lealtad, priest in charge of the parish, on behalf of his flock presented Mr. Shutt with a handsome gold cross as a mark of their appreciation of his superintending the work of reconstruction and raising amongst the Churchmen of St. Paul the money required for the improvement.

PAROCHIAL IMPROVEMENTS.

THE PARISH of St. Matthew, San Mateo, Cal., is now busy with the actual work of construction on three new buildings within its borders—the parish church, the new hospital building, and the mission church at Burlingame.

BOTH St. George's and St. John's churches, Wakefield, Kan., have been considerably improved recently, and the former entirely re-seated.

THE CORNER-STONE of the new parish building for St. Stephen's, Wissahickon, Philadelphia, was laid on Saturday afternoon, June 27th, by the rector, the Rev. S. M. Holden. The Dean of the Germantown Convocation, Rev. Jacob Le Roy, Rev. Edgar Cope, Rev. J. B. Halsey, Rev. Edw. Ritchie, and the Rev. S. Lyons were also present and took part in the services.

AN ADDITION and improvements to the Episcopal Academy, Philadelphia, are under way and will be completed in time for the fall term. The cost of the work will amount to \$100,000.

THE CORNERSTONE of the new St. James chapel at Irvington, Baltimore, was laid on Saturday afternoon, June 27th, the Rev. John Gardner Murray, Archdeacon of Baltimore, officiating. The address was delivered by the Rev. Percy Foster Hall, rector of St. Timothy's Church, Catonsville, Md., and the service, authorized by the Bishop of Maryland, was said by the Rev. Mosley Murray. The work, of which this new church is the outcome, was begun in a tent on May 5, 1908, and it is confidently expected that the building, a stone structure 44x80 ft., will be ready for occupancy by November next. The cost will be about \$4,500.

THE VESTRY of the Church of the Nativity, Eleventh and Mt. Vernon Streets, Philadelphia, has lately acquired additional properties in close proximity to the church upon the ground of which will be erected in the near future a suitable and commodious parish building.

THE CHURCH of the Ascension, Washington, is making plans for extensive and much needed improvements during the summer. The rector has succeeded in having electric lights installed, and the ladies of the parish have undertaken to provide for the redecoration of the walls of the interior. The rector has ordered a brass pulpit of beautiful design as a memorial to a former rector, the Rev. Dr. J. H. Elliott. In addition to all this a desirable and roomy residence has been secured as a rectory and it is conveniently situated immediately opposite the church, 1121 Twelfth Street, N. W. The rector and his family have moved in.

ON SUNDAY afternoon, June 21st, the corner-stone of Holy Trinity House, a mission of the parish of St. John's, Norristown, Pa., was laid by the Dean of the Norristown Convocation, the Rev. Robert Coles, assisted by the Rev. Harvey Fisher, rector of St. John's, and the Rev. W. Herbert Bush of All Saints', the vested choir of St. John's rendering the music.

A TESTIMONIAL OF GRATITUDE TO THE S. P. G.

THE VESTRY of the old Colonial Church of St. James, Goose Creek, near Charleston, S. C., has had three large photographs taken of the interior and exterior of the church, and of the emblematic plaster cast of the pelican and her young over the front door. These have been handsomely mounted, and framed in walnut and gilt. Below the pictures are inscribed in old English letters the historical data of the parish; the names of the missionaries sent over by the S. P. G., and those of the present vestry, together with the words: "Presented in Grateful Remembrance." The whole is to be sent to London to be placed in the new hall of the S. P. G. as a testimonial of gratitude for the fostering care of that Society over this old parish in early Colonial days.

CONVENTION OF THE DISTRICT OF ASHEVILLE.

NO LEGISLATION of more than local interest was enacted at the fourteenth annual convention, which was held in Grace Church, Morganton, on June 16th to 18th inclusive. The matter of becoming a diocese was discussed and the committee on Episcopal Endowment was retained. The amendments to the Constitution proposed at the General Convention in Richmond were referred to the committee on Canons, to report at the next convention.

Wednesday night, after Evening Prayer, the educational work of the district was the subject for consideration. Mr. Haywood Parker of Asheville, a member of the educational committee, made a most stirring address on the work and progress of the mission schools, which was followed by a discussion,

one of the speakers being the Rev. H. A. Dobbin. The service Thursday night, devoted to missions, was a fitting climax to a most pleasant and successful convention. The speaker, the Rev. Robert W. Patton, secretary of the Fourth Missionary Department, held the congregation's closest attention for over an hour by his most enthusiastic presentation of the cause of missions.

Bishop Horner, in his annual address, laid particular emphasis on the value of the missionary character of the recent General Convention, referring to the messages brought by the Bishop of London and other Bishops from the foreign fields especially, and to the influence that would be exerted on the Church at large by the noble action of the Bishop of Alaska, and more recently, by that of the Bishop of the Philippines. Bishop Horner also referred to the value and necessity of associate missions in the conduct of work for Christ in the district of Asheville. Speaking of the isolation and loneliness of missionary life, he said: "Both of these disadvantages, or hindrances, are obviated in great measure by the method of associating."

SESSION OF ALBANY CATHEDRAL SUMMER SCHOOL.

THE ABOVE NAMED school began its 1908 work on Monday, June 22d, with an attendance of forty-two priests from the dioceses of Albany, Pennsylvania, Western Massachusetts, and Vermont, Albany and Vermont predominating. The Oxford (Eng.) Summer School programme was followed. At 9:30 the lectures began—three in the morning and one in the afternoon, and a conference at 8 p. m. Evensong was sung by the clergy in the Cathedral at 5:30 p. m. The lecturers were the Rev. Dr. Nash of Cambridge Divinity School, the Rev. Dr. Hall of the Western Theological Seminary, the Rev. Dr. Samuel Hart of Hartford Theological Seminary, the Rev. Dr. Worcester, rector of Emmanuel Church, Boston; the Rev. Canon Chase, diocese of Long Island; Mr. John Williams, Commissioner of Labor, state of New York; and Dr. Percy Starnes, Cathedral organist. The Rev. Dr. Nash gave two additional lectures in place of the Rev. Dr. Rhinelander, who was detained by illness.

The clergy were very enthusiastic and the interest was kept up to the end. The lectures of Drs. Nash and Hall were closely followed and much appreciated. Dr. Worcester, in his Emmanuel Movement, was decidedly interesting, and one of the clergy will go to Boston for treatment. Dr. Hart was very happy in his conferences, and the clergy showed plainly their love for him. While the attendance was not quite as large as last year, yet the enthusiasm was not less, and the clergy gave practical expression, twenty-four of them pledging themselves to send in \$10 fellowship by May 1, 1909, they to name the recipient of the scholarship, and a representative of each diocese present promised to try to get his Bishop to coöperate in the work of the school. Dean Talbot was untiring in his work of making the school a success and in the entertainment of the clergy. Canon Schlueter deserves much credit also for his work. Dean Talbot goes at once to his farm in New Hampshire for his summer vacation.

ANNIVERSARY OF CALVARY CHURCH, ROCKDALE, PA.

THE SEVENTY-FIFTH year of the founding of Calvary Church, Rockdale, Pa. (the Rev. Jacob F. Weinmann, rector), was fittingly celebrated on the Second Sunday after Trinity. At the 10:30 a. m. service the Bishop of the diocese preached and administered the Holy Communion. An early celebration was held at 7:30 a. m. At 3:30 p. m. Evensong was said and addresses delivered by the Dean of the Chester Convocation, the Rev.

F. M. Tait, and the Rev. George Miller, a former rector. The festivities concluded with another service at 7:30 P. M. at which the rector preached. This is an ideal country parish with fine old church building, rectory, and a God's acre, where rest the remains of many saintly souls. The following is a list of rectors: The Rev. Marmaduke Hurst, Rt. Rev. Alfred Lee, D.D., the Rev. Benj. S. Huntington, Chas. W. Thomson, Chas. Breck, D.D., John K. Murphy, D.D., Wm. Ely, D.D., James Walker, L. R. F. Davis, Geo. R. Miller, C. B. Williams, Ph.D., and J. F. Weinmann. A flourishing and self-supporting mission of the parish is the chapel of the Holy Angels at Wawa.

RESTORATION OF ST. GEORGE'S MISSION, SANFORD, ME.

THE CHURCH and parish house of St. George's mission, Sanford, Me. (the Rev. Cuthbert Fowler, priest in charge) which were nearly destroyed by fire in February, are now in course of restoration. Services were held in the church on the first Sunday in May, though the chancel is not yet quite finished. Work has been begun on the hall, which includes the church sacristy and organ chamber. The hall is to be a two-story building, with a chapel and an assembly hall on the first floor, and club rooms on the second. The basement will contain a kitchen, a smoking room for men, etc. The beautiful cloister on the south side of the old building was saved. From it a flight of stairs leads to the club rooms on the second floor. In the center is to be an attractive reading room, opening, with a large folding-door, into the club room for men, which will be 34x16 feet. These rooms have five feet in height on the sides, and the roof is open to the peak, with exposed timbers. On the other side of the reading room is the room for the women's societies, the G. F. S., etc. The building is to be heated with steam, and it will be a much more serviceable one than the one lost. The plans were drawn by Clark & Russell, Boston.

DEATH OF THE REV. F. N. STRADER.

THE DEATH of the Rev. Franklin Nelson Strader, rector of St. George's Church, Williamsbridge, N. Y., occurred on June 24th. He was educated at the Divinity School, Philadelphia, studied at Columbia College and the General Theological Seminary, and was ordered deacon in 1894 and priest the following year by Bishop Talbot. He served formerly at Evanston, Wyo., and as Canon of St. Matthew's Cathedral, Laramie, Wyo., and then successively as rector at Milton, Pa., Ellensburg, N. Y., and St. Paul's, New York City. During the Spanish-American War he served as captain in Company C, Eighth New York Regiment. The funeral was held on Friday, the Rev. Dr. Clendenin officiating.

GROUND BROKEN FOR A CATHEDRAL FOR THE DIOCESE OF MICHIGAN.

AT EIGHT o'clock on the morning of June 22d the first spadeful of earth was turned by Theodore H. Eaton, senior warden of St. Paul's Church, Detroit, in the excavation of the site on which will be built St. Paul's Cathedral, which will be one of the most imposing ecclesiastical edifices in Detroit, and which makes an epoch in the history of the Church in Michigan.

The religious exercises were impressive, though simple. The Very Rev. S. S. Marquis, D.D., rector of St. Paul's, offered prayer, at the conclusion of which Mr. Eaton, after carefully cutting the sod in oblong form, spaded it out. Following this Dean Marquis and several others present each took out a spadeful of earth, thus ending the ceremony. The Cathedral will be erected at Woodward and Hancock Avenues, and will occupy the

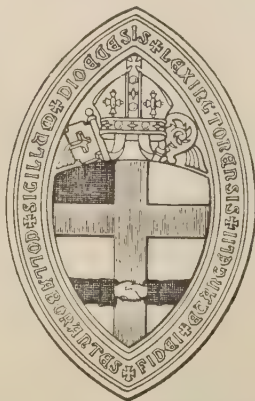
space between the present chapel and Woodward Avenue, an area of 208 feet by 95 feet. When completed it will cost almost \$230,000 and will seat 1,100 persons. It will be built of Bedford limestone, making at once a substantial and imposing structure. About two months will elapse before work has progressed sufficiently for the laying of the corner-stone.

The design is by Cram, Goodhue & Ferguson of Boston, with George D. Mason of Detroit as associate architect.

The contracts have already been let and it is hoped that construction may be far enough advanced so that the first service may be held by Easter Day.

SEAL OF THE DIOCESE OF LEXINGTON.

THE NEWLY adopted Seal of the diocese



SEAL OF THE DIOCESE OF LEXINGTON.

of Lexington is shown in the accompanying illustration.

DISCOVERY OF COLONIAL GOVERNOR'S GRAVESTONE.

THE HEADSTONE of the grave of Governor Robert Daniell, one of the Colonial governors of South Carolina, has recently been discovered and is about to be placed in the vestibule of St. Philip's Church, Charleston. Governor Daniell died in 1718 and was buried in the family burying-ground on Daniell Island in Cooper river; but after some years his body was removed to St. Philip's churchyard. The original stone was left behind in the empty grave, where it lay for nearly one hundred years when it was accidentally discovered, and was sent to one of Governor Daniell's descendants in Charleston. In some unaccountable way it was again lost sight of, until quite recently it was again discovered on some premises in the city, where it was serving as a cover to an old well.

Robert Daniell was made Landgrave of Carolina together with John Bailey and Edmund Bellinger. When Governor Craven left for England, Daniell was appointed Governor until the proprietors sent over Robert Johnson as Governor in 1717.

COMMITTEE'S REPLY TO BISHOP GILLESPIE'S RESIGNATION OF AUTHORITY.

THE FOLLOWING is a copy of the reply presented to Bishop Gillespie by the committee appointed by the Convention of the diocese in view of his charge and letter relinquishing his position as ecclesiastical authority in favor of Bishop McCormick:

PETOSKEY, MICH., June 15, 1908.

To the Right Rev. George D. Gillespie, D.D., Bishop of Western Michigan.

RIGHT REVEREND AND BELOVED FATHER IN GOD:—The clergy and lay delegates of the diocese of Western Michigan in Convention assembled, in St. Mark's Pro-Cathedral, Grand

Rapids, desiring to convey to you, their beloved diocesan, some expression of the deep and sympathetic emotions aroused by the tenor of your annual charge addressed to this Convention, and especially in view of your formal designation of the Right Rev. J. N. McCormick, D.D., as the ecclesiastical authority of said diocese, have deputed to the undersigned the privilege of communicating to you their affectionate solicitude at this time, as well as their heartfelt appreciation of your long, tireless, and manifold activities, and their sincere desire that the step which you have taken may be conducive to a restfulness and composure of mind and body during the time vouchsafed to you by Him to whom alone belong the issues of life and death.

But, dearly beloved Father in God, when we look back over the three and thirty years of your service for the Church in Western Michigan as its first Bishop, we recall so much that is worthy of comment, so many difficulties overcome, so great a variety of arduous undertakings, accompanied perpetually by problems of a delicate nature, growing out of the formative character of the social, economic, and ecclesiastical status of a new diocese, in a great and developing state, that, reviewing it all, even superficially, as we must, we find it impossible to reproduce in a few words any adequate expression of the sentiments by which we are moved at this time, when your affectionate and touching communication compels us to pause amid our plans and deliberations pertaining to the present and future of our work in the diocese, and call up the past, in all of which you have so intimately participated.

Therefore, beloved father in God, we, on behalf of every member of this Convention, do extend to you our affectionate regard, assuring you of our profound appreciation of all that you have represented during your going-out and coming-in amongst us for so many years, and you may rest assured that day by day, as the twilight of your evening deepens, and the shadows lengthen, our prayers shall be joined with your own, until at last, when you shall hear the Voice for which you have listened so patiently and apprehend that Presence which you have so consistently and convincingly pictured, not only to yourself, but to us all, there shall be joined to His "Well done, thou good and faithful servant," a sincere and widespread responsive prayer—

"Enter thou into the Joy of thy Lord."

(Signed) WILLIAM BEDFORD JONES,
WILLIAM LUCAS,
F. A. GORHAM,
I. DAVIDSON BURNS.

ASHEVILLE.

J. M. HORNER, D.D., Miss. Bp.

Diocesan Meeting of the Woman's Auxiliary.

THE WOMAN'S AUXILIARY held its annual meeting in conjunction with the district convention, commencing Tuesday, June 16th, and it was well attended. At the opening service the Rev. George W. Lay, rector of St. Mary's School in Raleigh, the diocesan school for girls for the Carolinas, delivered a very helpful sermon in preparation for the corporate Communion of the Auxiliary, held the next morning at 7:30. At the business meeting on Wednesday afternoon, Bishop Horner read a brief address, followed by the Rev. W. H. Hardin and Mrs. Wetmore, who presented respectively the needs of the missions in Gaston county and of Christ's School, Arden.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Summer Meeting of the Missionary Convocation—Churchman's Club Started at Syracuse—Personal Mention.

THE SUMMER meeting of the First Missionary District convocation was held in Grace Church, Carthage, on June 2d and 3d. The Rt. Rev. James H. Van Buren, D.D., made

an excellent missionary address at the evening service of the first day. The annual meeting of the Woman's Auxiliary of the district was held in the afternoon of the second day.

A CHURCHMAN'S CLUB has been formed in the former see city of Syracuse, with about forty members at the start. It is expected that at the first meeting in the autumn the roster will be largely increased. Great good will probably come from this organization in accelerating the life of the Church.

THE REV. CHARLES HAMILTON MCKNIGHT, rector of Trinity Church, Elmira, preached the baccalaureate sermon before the graduates of the Pennsylvania State Normal School at Mansfield, on the First Sunday after Trinity.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Archdeacon Nominated for New Haven—
Death of John Barlow—News Notes.

AT THE recent annual meeting of the Archdeaconry of New Haven, the Rev. George H. Buck was nominated to the Bishop as Archdeacon, for a third term of four years. Mr. Buck has been for more than twenty years rector of St. James' Church, Derby.

MR. JOHN BARLOW, warden of the Church of the Good Shepherd, Shelton, died suddenly a few days ago. He had attended the annual meeting of the Church Club the night before his death. Mr. Barlow had of recent years made his home in Hartford, where he died.

THE SUIT to break the will of the Rev. Charles C. Tiffany, D.D., which has been before the Superior court at Winsted for four weeks, has resulted in a verdict for the appellees, thus sustaining the will. It is said that an appeal will be taken.

THE PARISHIONERS of St. Andrew's Church, Meriden, on the occasion of the silver wedding anniversary of their rector, the Rev. A. T. Randall, presented to him and his wife a check to pay the expenses of a trip abroad. They hope to start some time in August for a visit to the British Isles.

DELAWARE.

Early Consecration of the Bishop-elect Desired—Clerical Vacations.

THE CHURCH in the diocese is anxious to have the consecration of the new Bishop as early in the autumn as possible. An invitation to hold this service in Trinity Church, Wilmington, has been accepted by the Standing Committee, and it is hoped will be agreeable to the Bishop-elect.

VACATIONS are being planned by the clergy. The rector of Trinity Church, Wilmington, will spend July and August near Boston, attending the Harvard Summer School of Theology, and officiating on Sundays in Trinity, Boston. His parish will be in charge of the assistant, the Rev. Benjamin N. Bird, deacon.

KANSAS.

F. R. MILLSAUGH, D.D., Bishop.
Gifts to the Bishop.

THE BISHOP received, just before leaving for the Pan-Anglican Congress, a sum of money sufficient to purchase a new set of vestments, and from Trinity Church, Atkinson, a leather vestment case. A cablegram has been received, telling of the safe arrival of the Bishop in London, England.

KANSAS CITY.

E. R. ATWILL, D.D., Bishop.

The Rev. E. B. Woodruff to take Charge of Institutional Work.

AT THE morning service at St. George's Church, Kansas City, June 21st, the resignation of the Rev. Edwin B. Woodruff was announced. Mr. Woodruff is to become super-

intendent of the institutional work in connection with Grace Church. That department was organized there last winter, and Mr. Woodruff is to take active charge July 1st. He has been rector of St. George's for nine years. It was his first assignment after leaving the divinity school at Berkeley, Middletown, Conn. The announcement that he would no longer be identified with St. George's was received with much regret by members of that parish. Grace Church has opened a wider area in its beginning of the institutional work. Although a considerable amount of the work among children will be done in and around the church, the principal centre of work will be at Twenty-fourth Street and Bellevue Avenue, where a building has been rented.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Clergy Participate in the International Sunday School Convention—Illness of the Rev. J. K. Mason—Work of the St. John's School for Postulants.

THE International Sunday School Convention has just completed its annual session in Louisville, Ky. The Rev. R. L. McCready was one of the active participants in its proceedings, and a special meeting was held at St. Mark's Church, Crescent Hill, on Sunday evening, June 21st. Mr. William A. Tottle of the executive committee presided. There was a brief service preceding the meeting. The speakers were the Rev. T. H. Lacy, D.D., of Southern Virginia and the Rev. Dr. L. F. Rexford of Quebec, both Church clergymen. The congregations of Calvary, St. Stephen's, St. John's, and St. Mark's secured visiting clergy to preach on the 21st; they were without exception priests of our own communion. The Rev. Dr. L. F. Rexford preached at St. Mark's, the Rev. Dr. Cappell of Montreal at St. Stephen's in the evening and at Calvary in the morning; the Rev. A. L. Murray, rector of St. Mark's Church, Coldwater, Mich., at St. John's. One of the results of the convention was to adopt the graded course of instruction for Sunday school programmes.

THE REV. J. K. MASON, rector of St. Andrew's Church, Louisville, has been very ill with heart trouble, and has left for Alexandria, Va., from whence favorable reports have been received.

ST. JOHN'S SCHOOL for postulants at Uniontown held its examinations on June 12th, and the Bishop of the diocese preached a special sermon to the students on the 14th. The school is doing an unique work in holding lay services and Sunday schools in the vicinity.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Priest Reported to Have Become a Unitarian.

THE FRIENDS of the Rev. Elmer Severance Forbes, lately rector of St. John's Church, Jersey City, are amazed to hear that he has been admitted into Unitarian fellowship. The formal admission took place recently in Cambridge, Mass.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Summer Meeting of New Brunswick Convocation.

THE SUMMER meeting of the Convocation of New Brunswick was held June 23d in St. Paul's Church, Bound Brook (the Rev. A. S. Phelps, rector), with an unusually large attendance. The business of the session included a discussion of the proposed Cathedral system, the Rev. Dr. Baker of Princeton, chairman of the diocesan Cathedral committee, explaining the advantages of the system in unifying the missionary work of the diocese and furthering the work of Church exten-

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With Eczema—Her Limb Peeled and Foot Was Raw—Thought Amputation Necessary—Believes

HER LIFE SAVED BY CUTICURA

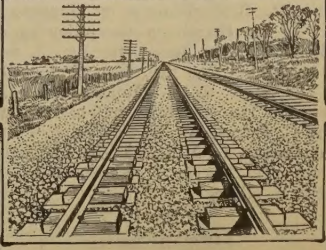
"I have been treated by doctors for twenty-five years for a bad case of eczema on my leg. They did their best, but failed to cure it. My doctor had advised me to have my leg cut off. At this time my leg was peeled from the knee, my foot was like a piece of raw flesh, and I had to walk on crutches. I bought a set of Cuticura Remedies. After the first two treatments the swelling went down, and in two months my leg was cured and the new skin came on. The doctor was surprised and said that he would use Cuticura for his own patients. I have now been cured over seven years, and but for the Cuticura Remedies I might have lost my life. Mrs. J. B. Renaud, 277 Mentana St., Montreal, Que., Feb. 20, 1907."



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sion. He also told something of the progress of the committee in elaborating the scheme for a Cathedral foundation. Dr. Baker was, on nomination of the clergy, reappointed by the Bishop as Dean of the Convocation, and the Rev. W. Dutton Dale was elected secretary, and Mr. A. A. De Voe, treasurer. The afternoon session was devoted to a discussion of the Emmanuel Church movement in Christian healing, the principal speakers being the Rev. H. H. Sleeper, Ph.D., and the Rev. F. P. Swezey, who had just returned from Boston, where he had been attending the classes conducted by Drs. Worcester and McComb and Dr. Coriat. In the evening a missionary meeting was addressed by the Rev. T. A. Conover, who told of the work of the Farm School at Gladstone, and of the hope and expectation that it would send out young laymen as missionaries for the Church. The Rev. H. M. P. Pearse spoke of Missionary Motives. The reports of the various missionaries showed steady progress. The Convocation authorized the issue of *The Associate Mission Visitor*, a paper designed to give news of the missionary work. The first issue, edited by the Rev. Percival M. Wood, is well illustrated with views of some of the mission chapels of the diocese.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Season's Final Meeting of the Cleveland Clericus.

ON MONDAY, June 15th, the Cleveland Clericus held its final meeting until the resumption of its new year of work in the fall. This last meeting took the form of an outing at the parish of St. Anne's-in-the-Field, Perry, where the members and their wives were entertained by Mr. and Mrs. Robert West, to whose tireless energy in behalf of the Church the parish owes its existence. In spite of unfavorable weather the event was a very happy one and most helpful to the work in this new field. Dinner was served at the home of Mr. and Mrs. West, after which there were short after-dinner speeches by some of the clergy present. In addition to the clergy of the vicinity, the Rev. Stephen W. Frisbie of Detroit was also present.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Funeral of Mrs. Whitaker.

NOTWITHSTANDING the death of Mrs. Whitaker, the Bishop kept all of his appointments, confirming a large class and preaching at St. Bartholomew's on Sunday, the 21st. At the burial, on the following day, the Bishop of New Jersey, the Rev. J. Saunders Reed, D.D., the Rev. Wm. Groton, D.D., and the Rev. J. A. Montgomery, D.D., officiated. The honorary pall-bearers were George C. Thomas, W. W. Frazier, R. Francis Wood, Ewing L. Miller, Lewis H. Redner, Theodore H. Morris, John E. Baird, and Mahlon N. Kline.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Seventh Anniversary of St. Mary's Church, Braddock—Death of Mr. G. A. Torrence—Special Anniversary Services at St. John's, Sharon.

ST. MARY'S CHURCH, Braddock, Pa., celebrated the seventh anniversary of its consecration from June 27th to 29th, inclusive. On Saturday afternoon a children's birthday party was given for the members of the Sunday school and other children of the parish, their contributions to be known as the "1908 Children's Offering for the Rectory Fund." On Sunday morning the Holy Communion was celebrated at 8 and 10:45, and at the latter service an anniversary sermon was preached by the Rev. Fred Ingle, rector. On

St. Peter's day, which was the date of the consecration, there was a service of Holy Communion in the morning, and in the evening a parish tea took place, which was numerously attended by the parishioners and their friends. During an incumbency of less than two years, the Rev. Mr. Ingle has baptized 72 persons; the communicant list has been increased from 126 to 193 names; and the parish has been admitted into union with the Convention.

TRINITY CHURCH, New Haven, has met with a sad loss in the death of Mr. George A. Torrence, who for nearly twenty years has served the parish as senior warden.

THE FORTY-SECOND anniversary of the founding of St. John's Church, Sharon, Pa., was held on June 17th, and was marked by special services befitting the occasion.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Assignment of Recently Ordained Deacons.

OF THE deacons recently ordained at the Virginia Theological Seminary, the Rev. Walter Williams is assigned to Grace Church, Georgetown, D. C.; the Rev. Walter R. Bowie to Greenwood, Albemarle county, Va.; the Rev. J. J. Gravatt to the position of secretary to the Church Students' Missionary Association, and will travel for at least one year on this work; the Rev. James D. Gibson will take the work at Paint Creek, W. Va., where there is a fine Church hospital; the Rev. Herbert Jukes expects to spend the summer in England and Ireland, and will be assigned to his field in the fall. Of those ordained by Bishop Randolph week before last, the Rev. J. Hubard Lloyd is going to Japan, and the Rev. Charles W. Sydnor is assigned to work in Tazewell county, Va.

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CHICAGO EXCURSION SEASON OPENS

Owing to a spell of unusually warm weather and the presence of great crowds attending the Republican National Convention, the summer lake excursion season opened in Chicago earlier than usual this year. The first excursion steamer to begin its regular trips was the palatial *Theodore Roosevelt*, which made its initial trip to Michigan City, Ind., and return, last Saturday (June 13th). Hardly one of the daily trips of this great steamship is ever made without some Church or other society on board in large numbers, but there is always much room left for the general public, as this is the largest steamer on the Great Lakes, carrying comfortably 3,500 passengers. The allied Sunday Schools of Austin, Ill., had the credit of opening the season, for they were on the *Theodore Roosevelt* the day it made its first trip for 1908. On Sunday over two thousand members of the Scandinavian Temperance Association were on board.

The line making daily trips from Chicago to South Haven, Mich., and return, will commence operations next Saturday; the whaleback steamer will begin its daily excursions to Milwaukee on June 27th, and then Chicago's fleet of big excursion steamers will be in full operation for the season.

The *Theodore Roosevelt* also resumed its popular nightly moonlight trips along Chicago's beautiful water front last Saturday evening. This proved to be one of Chicago's most popular diversions last season, and justly so, for a more delightful amusement could hardly be imagined for a hot evening. Monday evening the Chicago Press Club and its guests filled nearly half the space on the boat, on which occasion the Chinese Ambassador, Wu Ting Fang, and several other famous foreign diplomats were the guests of honor.

The *Theodore Roosevelt*, which is not only the largest, but the fastest, handsomest, and safest on the lakes, has had many thousands of dollars' worth of improvements made on it for the present season, and it is now the nearest approach to an ocean liner of any ship on inland waters. One of the innovations is a complete printing office, presses and all, and a daily newspaper will be printed aboard during the two and a half hour trips to and from Michigan City and during the evening trips on the lake. News will be supplied by wireless telegraphy, this being the only excursion steamer on the lakes equipped with this greatest of modern inventions.

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SAPOLIO

The Rev. T. N. Lawrence will go to Bloxom's on the eastern shore of Virginia, and the Rev. Mills Colgate Daughtrey will go to Franklin, Va.

WASHINGTON.

Meeting of the Diocesan Missions Board of Managers—The Open-air Services—Sunday School News.

ON MONDAY, June 22d, there was a largely attended meeting (considering the time of year) of the Board of Managers of Diocesan Missions. An important question considered was the reunion of All Saints' and Chaptico parishes. It was felt by the board, which remembers Bishop Satterlee's ideas concerning this subject, that those parishes never should have been separated, but they were, and the people in each case hope to remain as they are. The All Saints' parishioners claim that about \$5,000 has been spent in

their parish which otherwise would never have been spent. But the trouble seems to be in securing funds to maintain a rector. Appropriation was also made for the stipend of the Rev. Charles G. Cogley of William and Mary parish, Charles county. This is one of the few endowed parishes of southern Maryland, which accounts for its uninterrupted record of a resident rector for over half a century.

AT THE open-air Evensong in the Cathedral close, Sunday afternoon, the special preacher was the Rev. C. Ernest Smith, D.D.

THE COMMENCEMENT of the Sunday school of the Church of the Good Shepherd was held June 28th. Forty children were promoted to the intermediate department. There will be a summer term of this Sunday school, beginning July 5th. Examinations in the Trinity graded course of Sunday school instruction have been held at St. Paul's, Washington, and a large number successfully

passed the required written examinations, three girls and one boy making 100 per cent.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

Session of the Wheeling Clericus.

IN ST. MATTHEW'S CHURCH, Wheeling (the Rev. L. W. Stryker, rector), on Monday, June 15th, was held an all-day session of the Wheeling Clericus. There was a good attendance of clergy from the dioceses of Pittsburgh, Southern Ohio, and West Virginia. A paper on "Tithing" was read by the Rev. J. W. Foster of Steubenville, Ohio. Plans for the coming year were discussed. The Rev. Jacob Brittingham was elected president, and the Rev. T. J. Oliver Curran was re-elected secretary-treasurer. The ladies of St. Matthew's served luncheon in the parish hall. The next session of the Clericus will be held in September in St. Paul's Church, Steubenville, Ohio.

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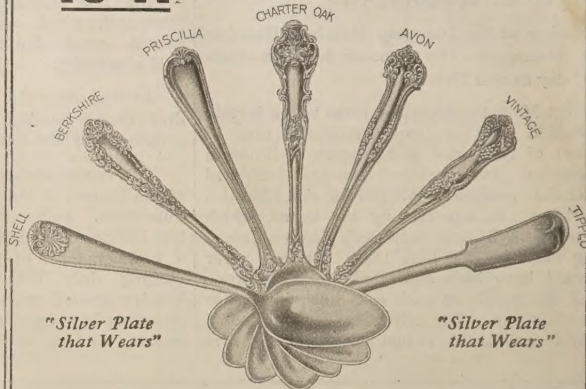
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